
C O M F O R T

F O R

DROOPING AND DEJECTED SOULS.



C O M F O R T
F O R
DROOPING AND DEJECTED SOULS;
O R,
THE SAINTS ANCHOR-HOLD
I N A L L
STORMS AND TEMPESTS.

By W. AUGUSTUS CLARKE. *K*

Pastor of the Church of Christ, meeting in Red Cross Street,

Each drooping Saint shall feel the Power Divine;
Black clouds shall break, and orient beams shall shine.
Efulgent rays and crystal streams of grace.
Shall shine and flow through blood and righteousness.
For a small moment have I forsaken thee, but with great
mercies will I gather thee, *Isa. liv. 7.*

L O N D O N:

Printed by T. WILKINS, N^o 12, Bartholomew-Close,
Sold by the Author, No. 16, Red Cross Street.

M, DCC. LXXXIII.

TO THE
HONOUR AND GLORY
OF HIS PRECIOUS
R E D E E M E R
AND ADORABLE
S A V I O U R;
AND TO THE
COMFORT AND SUPPORT
OF ALL THE
HEAVEN BORN
M E M B E R S
OF HIS
MYSTICAL BODY,
IN THIS LOW LAND STATE,
W. AUGUSTUS CLARKE,
THEIR UNWORTHIEST SERVANT,
HUMBLY DEDICATES THE FOLLOWING WORK.



T O T H E
CHURCH OF CHRIST,
NOW ASSEMBLING IN
REDCROSS-STREET, LONDON;

Whereunto the Author of the ensuing doth
bear the Relation of an under *Shepherd*.

Beloved in CHRIST JESUS,

I Think it is my incumbent duty while
providence may continue me in the
ministry, and in pilgrimage to aim at
redeeming precious time, and to use my
small talents and weak abilities to the
glory of my great Redeemer, and the
precious lambs and sheep redeemed with
his invaluable blood. I often mourn

when I reflect how little I have done for the honour and glory of Him who has done such great things for my soul. Loved me, I know he has, with an everlasting love! and with loving kindness he has effectually drawn (unworthy sinful) me unto himself, and has helped me to drink of his spiced wine and the juice of his pomgranate promises, precious promises which has been nourishing breasts to my drooping head and fainting heart, at those times when the waters have come into my soul, and rising sighs and sorrows has been like the swellings of *Jordan*. O! how wonderfully has my glorious Lover appeared for me when I have been tossed with tempest, and when the blast of the terrible ones has been as an awful storm against my distressed soul; then has my Savior comforted me with his kind words of promise, and has made me sweetly to experience, that a word spoken in season

son by the power of the Holy Ghost, is truly good.—

The following work is the substance of several sermons, which were preached unto you at different times who have attended on my ministry, in which the great and glorious doctrines of grace are maintained, the sinner debased, and Christ alone exalted in his person, work and precious official characters: likewise supernatural agency vindicated in the blessed work of regeneration, and in carrying on the blessed work of sanctification, in meetening and preparing the vessels of mercy for ultimate and eternal glory.—The nature also of real Christian experience is strictly attended to, the various vicissitudes which the recipients of grace pass through in their frames, while in this vale of sorrow and tribulation: the wisdom of God set forth, and sovereignty in causing of his dear children to pass through such amazing
ing

x A D D R E S S.

ing changes in their passage way to the eternal state of rest.

Further, you will here find the various manovers and meanderings of providence in some degree elucidated and set forth as working all for real good to all the subjects of discriminating favor.——

The ancient mountain of myrrh, or hill of frankincence, or in other words, the EMINENT ACTS OF JEHOVAH in council and covenant, are faithfully maintained, and in some measure proved and defended as the origin of all real solid comfort to the subjects of the grace of God while in this wilderness world.

—Underfall transactions thou wilt find are strictly attended to as originating in the great love and wisdom of Jehovah, their preciousness, glory and beauty, spoken to for the comfort of the Redeemed and heaven born Souls, who are coming up out of this wilderness world,
look-

looking unto Jesus the author and finisher of faith, who will keep the feet of his saints, while the wicked sit silent in darkness.

My desire has been while writing the following treatise, that under the precious influence of the divine Spirit, some comfort might be ministered to poor distressed mourning souls, who are crying out in real sorrow of soul, "*O that I knew where to find him!*" even Jesus the compassionate Saviour, whose bowels of mercy are ever sounding towards poor labouring heavy laden souls, who are longing to say, My Beloved is mine, and I am his. Clusters of promises far more sweet than *Eschols grapes*, are made in covenant love to such as are mourning at the dear Redeemer's feet, and longing to feel some kind realizing word of power to alleviate the sorrows of their mind.

The tempted children are particularly addressed, such as know what fore
temp-

xii A D D R E S S .

temptations mean. Many of the dear family of Jesus are painfully exercised with awful fiery shafts from the bows of infernal *archers*, and in those times of sore conflict, are bowed down beyond expression, but temptation seasons, however boisterous, shall eventually work for the real spiritual advantage of all those dear tried people of God; for with every temptation the eternal Lover will make a way for their escape, and they shall sweetly glorify his name for being kept by his mighty power.

The poor and afflicted followers of the Lamb, I hope will find some crumbs of comfort in the following reflections. The greatest part of God's children are a poor and afflicted people, being born to trouble as the sparks fly upward. But O! how sweet and reviving are those blessed words, *in all their afflictions* (our blessed God has condescended to tell us that) *he was afflicted*; and his
pity-

pitying eye and tender heart is still the same, and his bowels melt with love.

Neither are the poor backsliding children, whose backslidings now, or may yet reprove them, forgotten by the *Author*. If any remonstrances or addresses from the eternal Jehovah, may be considered as breathing greater sympathy, tenderness, and compassion than others, in my view of things, it appears to be to poor returning children, under a sense of their perfidious conduct; there is nothing so powerful as the language of love to humble the spirit or break the heart of a poor wandering *sheep*. O! that we who profess to know the gospel, were more importunate with our Lord at a throne of grace, that we may live under the sweet influence of it, which is love to God, and to all the lambs and sheep of the great and adorable Shepherd, who has redeemed his flock with his own blood!

Now my dear reader, let me humbly intreat thee to read this work (not in a
par-

xiv A D D R E S S.

partial way, but to read it) impartially, looking unto Jesus for his presence, and sweet influence of his holy Spirit, that thou may understand what thou readest.—Conscious I am in some measure of my own weakness, and the filthy channel of my own heart, therefore whatever imperfections thou shalt meet with in what is before thee, it comes from myself, but if any comfort comes streaming into thy soul from what is here set before thee, it is not mine, but the dear Redeemer's. I therefore leave the whole of my poor labours to be succeeded and prospered by the blessing of the Holy Ghost.

5 AU 64

No. 16, Red Cross Street,
near Cripplegate.

W. A. Clarke,

an unworthy Servant in the
Gospel of CHRIST.

I N V I T A T I O N !

COME weeping Child, each tear thy
Saviour knows,

Thy rising sighs and soul distressing woes;
Each penitential tear is dear to Him,
Whose blood aton'd for all thy guilt and sin.
No grief, no tears for sin could e'er begin,
Till wounded by the Lamb who once was
slain !

Look up dear child, thy wounds shalt
have a cure,

And thou shalt sing of healing grace and
pow'r,

Of sweet redeeming love ! and pleading
blood !

And glory in a reconciled God.

O ! thou afflicted, tossed with tempest, and not
comforted ; behold, I will lay thy stones with
fair colours, and lay thy foundations with sapphires,
Isaiah xi. 54.

PROBATION

1964

1964

1964

1964

1964

1964

1964

1964

5 AU 64

1964

1964

1964

1964

1964

1964

1964

1964

1964

1964

1964

1964

1964

1964

1964

T H E
C O N T E N T S.

C H A P. I.

THE Spouse of Jesus described in many wildernesses, in this wilderness world; yet coming up from the wilderness, leaning upon her beloved; which implies weariness, willingness, love and confidence.

C H A P. II.

Christ Jesus, the glorious Lover of his saints, is set forth as the covert and hiding place to his redeemed ones from the wind and tempest.

C H A P. III.

Jesus the saviour of his children, is set forth as rivers of water, for their refreshment and consolation in their way to eternal happiness.

C H A P. IV.

The compassionate Lamb of God, is set forth as the shadow of a great rock in a weary land; in which his heaven-born children may reside and dwell safely.

C H A P. V.

C O N T E N T S.

C H A P. V.

The dear Redeemer comforteth his sorrowful disciples, prior to his sufferings and death with, let not your heart be troubled. And gave them to understand, that altho' he must leave them that he would come to them again.

C H A P. VI.

The saints described as riding safe at Anchor in the sea of tribulation, their Anchor being cast within the vail, both sure and stedfast.

C H A P. VII.

The eternal Jehovah will supply all the wants of his beloved and redeemed children, according to the riches of his glory by Christ Jesus, who is the grand medium of all spiritual communion.

C H A P. VIII.

The real disciples of the Lord Jesus Christ shall have tribulation in this ungodly world; and likewise in the elect world, redeemed with precious blood.

C H A P. IX.

The tender and sweet Carriage of Christ Jesus, the shepherd of his redeemed flock, is set forth in his feeding

C O N T E N T S.

feeding and leading them, and in supplying all their wants out of his precious fulness.

C H A P. X.

The glorious Bridegroom, is set forth as helping his spouse out of her undone condition, in raising her up by his love, grace and power, to sing in the heights of Zion, Salvation to the Lord.

C H A P. XI.

The church of Christ, which is composed of subjects of grace, is set forth under the appellation of a lily among thorns. Her lily nature is elucidated, and her bramble thorny nature described. Likewise the growth of that tender flower, in the midst of thorny professors, and bramble persecutors.

5 AU 64

CRUMBS OF COMFORT

FOR

DROOPING AND DEJECTED SOULS.

CHAP. I.

Who is this that cometh up out of the wilderness, leaning upon her Well-belov'd?

CANT. viii. 5.

THE Spouse of the heavenly Bridegroom is a traveller; and it is her Mercy that she is not left to travel alone. Jesus the glorious Lover once travelled for his Spouse from *Bozra*, with garments died in BLOOD! to re-

B

deem

2 *Comfort for Dejected Souls; or,*
deem her out of the hands of her *Enemies*, and to bring her to know the sweetness, and blessedness, of being saved in him with an EVERLASTING SALVATION. Jesus the precious Bridegroom, will see of the travel of his soul, in all the jewels of his love, and be satisfied. The Bride of Christ in all ages has had her wilderness seasons, but has never rested there, she has ever been coming up, and that not alone, leaning on her BELOVED! and he only can bear her up in the midst of all her wilderness trials and sorrows. The way to the heavenly Canaan is through this wilderness-world, and it is the *Bridegroom's* pleasure to allure and bring his Spouse into the wilderness, and then to speak comfortably to her.

A wilderness, you know, is a place just in its nature-state, where the husbandman hath not tilled the ground nor can the *reaper fill his hand*.

A

the Saints Anchor-hold in all Storms. 3

A wilderness is a place where there is no beaten road for the traveller to follow, nothing to guide him in his way, he is lost in the wilderness, and cannot find his way out.

A wilderness is a place of danger, there dwells the young Lion, the Cockatrice and the Adder together, each one searching for his prey.

A wilderness is a solitary place; no beaten paths, where there is no company but the Ostriches and the Owls, and the creeping things of the earth. A wilderness is a place of great want; no food for the hungry, nor water for the thirsty. Such a wilderness, (in a spiritual point of view) the dear Spouse of Jesus the glorious Lover! hath had, and may yet have, her dwelling in, in her way to her resting-place.

The heavenly BRIDEGROOM, seeks and finds his Spouse in the wilderness of *sin*, every elect soul is born in this

4 *Comfort for Dejected Souls; or,*
wilderness, therefore by nature are wilderness-children, or in the words of inspiration, *children of wrath, even as others,* while in this wilderness-state of *sin*, we are *unclean*, filthy, and vile, or in the Prophet's language, *from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores:*

There is also a wilderness of soul-contrition or heart felt sorrow for sin, which every awakened sinner is brought to know by the operations of the Holy Spirit in this wilderness of *sin*, the soul cries out, *Lord, save or I perish*, or *what shall I do to be saved?* in this situation the soul is disconsolate beyond expression, seeing no way of relief from so great distress, till Jesus, the glorious Lover, in mercy draws near by his sweet arm of Salvation, saying, *Come my Beloved, I am thy way out of this*
wil-

the Saints Anchor-hold in all Storms. 5.

wilderness, on me I will enable thee to lean, for my love and grace shall bear thee up, I will sweetly and powerfully draw thy soul to myself, by the silken cords of my Love and Mercy, for I am thy true LOVER ! thy well-beloved, and thy well-beloved shall be for ever thine : thou shalt never drown in *Marab's* waters, thou shalt be brought safe through all the dangers of the wilderness, and thou shalt glorify thy unchangeable Lover and Bridegroom.

The Spouse of Jesus is sometimes in the wilderness of affliction, the Bride's way to the eternal state of rest, is through the wilderness of tribulation ; many prickling thorns and grieving bryars grow in this wilderness. The wilderness of affliction in which the Bridegroom's redeemed Spouse is called to pass through, is something like the coat of (tried) *Joseph*, (*viz.*) of many colours. *Paul*, that great apostle of

6 *Comfort for Dejected Souls; or,*
the Lord Jesus, has given us to understand how it were with the saints of old in the wilderness of affliction. *They wandered about in Sheepskins, and Goat-skins, being destitute, afflicted, tormented, they wandered in deserts, and in mountains and in dens, and in caves of the earth; of whom the world was not worthy, but they all came up out of this wilderness leaning on their SWEET BELOVED! come then, redeemed traveller, look unto thy glorious Lover! thy Bridegroom and thy Friend! who is leading thee about in this wilderness to do thee good, and to bring thee safe into the eternal ocean of his boundless love and matchless goodness.*

Another *wilderness*, which the Bride, the Lamb's wife, is sometimes brought into, is the *wilderness of temptation*, the holy Bridegroom himself was once tried in this wilderness. *He was led in-*

the Saints Anchor-hold in all Storms. 7

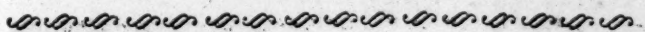
to the wilderness, to be tempted of the Devil. It is well for thee, dear Spouse; that thy precious Husband who is thy WAY! has been in that wilderness; in consequence of which, the wilderness of temptation will never prove a losing way to thee: thy glorious Lover was tempted in all things like unto thyself, thy Jesus knows how to sympathise with thee, and has ability also to support thee under every temptation; therefore *with every temptation he will make a way for thy escape; for there is no weapon formed against thee shall prosper, therefore thou shalt come up out of this unpleasant wilderness of temptation leaning on thy* WELL-BELOVED HUSBAND.

Another wilderness that the Bride is sometimes brought into, is the *wilderness of desertion*, or the hidings of her heavenly Bridegroom's face; in this wilderness, the Spouse's language is, thou

8 *Comfort for Dejected Souls; or,*

hidest thy face and I am troubled, or
verily thou art a God who hidest thyself,
O God the Saviour. In this wilderness
also, thy GLORIOUS BLEEDING LOVER,
once appeared for thy sake, O! Spouse,
breathing out from his righteous soul,
under the heavy and awful pressure of
all thy sin and guilt, *my God, my God,*
why hast thou forsaken me? In this wil-
derness the Church tells us, that she
sought him, whom her soul loved; she sought
but found him not. In this wilderness it
is with the Bride as it was with *Mary,*
when she said, *they have taken away my*
Lord, and I know not where they have
laid him. O Spouse of Jesus, thou art
for ever laid in the loving bosom of thy
glorious and precious Bridegroom, and
he has laid himself in thy heart by the
life of grace and love! So that the
Bridegroom and Spouse are for ever
ONE. Every elect soul belonging to
PRECIOUS CHRIST, must go through
many

many a wilderness in this time-state :
earth is the saints desert, and the whole
of their Pilgrimage is in this wretched
Meshech, but this is thy comfort, O !
blessed *Hephzibah*, that through abound-
ing grace, and the strong arm of JEHO-
VAH JESUS, thou shalt come up out of
every wilderness into the heavenly CA-
NAAN of unbounded pleasures.



C H A P. H.

*And a man shall be as an hiding-place
from the wind, and a covert from the
tempest, Isaiah xxxii. 2.*

THE mystical and spiritual sense
of these precious words, are to be
understood of the LORD JESUS CHRIST,
who is King of Zion ! a glorious Priest
and Prophet of his Church.—The words
are a sweet cordial for drooping and
dejected

dejected saints. The dear lambs and sheep of Jesus are liable to be weary and faint (like *Gideon's* little army) and to meet with great storms and tempests in their journeying towards the heavenly kingdom. The King's highway to the Canaan of delights, is thro' the sea of *tribulation*, and redeemed *pilgrims* shall come out of all their tribulations, glorying in their glorious Guide and UNCHANGEABLE LORD and Lover!

The holy Jesus is the MIGHTY GOD, therefore a fit Hiding-place * for his dear people, into which, through the power of the eternal Spirit, they shall be helped to *run and be safe*. *The name of JEHOVAH is a strong tower, the righteous runneth into it and are safe.*

It is an inexpressible mercy in all storms and tempests, to have a hiding-place :

* If the LORD JESUS CHRIST were only Man he would want an hiding-place for himself, therefore could not be a hiding place for poor sinners.

the Saints Anchor-hold in all Storms. II

place : this is thy glorious priviledge, redeemed soul, to him mayest thou ever be helped to fly as thy precious refuge and shelter, and to sing that sweet triumphant song, *Behold, God is my salvation, I will trust and not be afraid, for the LORD JEHOVAH is my strength, he also is become my Salvation.* Heaven-born soul, thy MIGHTY JESUS, is able to save thee to the uttermost, for as GOD-MAN, he is thy Saviour, sanctuary and covering SHELTER, in dangers, trials, and temptations. JESUS, the dear LAMB OF GOD, in Love to the souls of his dear Children, willingly put himself in their Law-place in order to die a sacrifice for sin ; that the divine Law and Justice, might be satisfied. JESUS by his active and passive obedience, opened a way for manifestive justification (by that faith which is of the operation of the Holy-Spirit) and by the free flowings of his BLOOD! which is become a wonderful and
bles-

12 *Comfort for Dejected Souls; or,*

bleſſed covert and hiding-place to his *Jewels*, from the Wind, and from the Tempeſts.

The moſt eminent Saints recorded in the holy ſcriptures, had their ſtains as well as the heaven-born ſouls now in a ſtate of Pilgrimage, yet are they reſcu'd and freely ſaved from guilt and condemnation by the precious BLOOD OF CHRIST! Blood was the price which divine juſtice required, and that price the great Redeemer paid. Redeemed, ſaith the HOLY-GHOST, by Peter, *with the precious blood of CHRIST, as of a Lamb without blemiſh and without ſpot.* All the ſin of GOD's elect family was CHARGED TO CHRIST's ACCOUNT, *for he was made ſin for us, who knew no ſin, that we might be made the righteousneſs of God in him.* Therefore the dear and immaculate JESUS, is a moſt bleſſed and precious hiding-place to his Spouſe, from all ſtorms of ſin or guilt. JESUS the Almighty

mighty surety, has paid Divine Justice the utmost farthing, therefore justice itself cannot lay any thing to the charge of God's elect, for CHRIST has died and cancelled the bond that was against them with his own blood. Redeemed soul, art thou burdened with thy sin? art thou wounded and pained in thy spirit? O! consider what Jesus hath done for poor sensible finners: Jesus has bore the curse due to thy sin and guilt, justice is for ever satisfied, thy precious Saviour has answered for all thy debt and load of sin and iniquity, therefore is thy sure hiding-place; thou art hid in his life! yea, *bound up in his* LOVING HEART.

The dear Redeemer has hid his dear Children from the reign of sin, sin is in every heaven-born vessel of mercy, and at times creates a kind of a fever in the breast, and this is the soul's disease, this is its malady. Indwelling sin, will give
pain

14 *Comfort for Dejected Souls; or,*

pain to each subject of grace, but tho' sin is in the Spouse of JESUS, it shall not have dominion. Foil'd, some of the most eminent Saints have been, their falls were foul and great, but they were all recovered again, for they were loved with an everlasting Love! and underneath them were everlasting arms, therefore CHRIST was their glorious hiding-place. There is no fury in the LORD against his people, he is fully satisfied for all their offences, there is no wrath in him to pursue. God hath said, that he will be angry with his people no more for ever, for he has received such a plenary satisfaction for the sins of all his people past, present, and to come, that his justice cannot desire any more. He hath said, I am well pleased, for my righteousness sake, for he (viz.) CHRIST has magnified the Law, and made it honorable.

JESUS

the Saints Anchor-hold in all Storms. 15

JESUS, the mighty Redeemer, will hide his dear elect from the wrath of the Prince of the power of the air. Leviathan, that piercing, crooked serpent, must pierce through the LORD JESUS CHRIST, before he can give thee a mortal wound, but this Satan can never do, for the Spouse's life is bound up in the life of her GLORIOUS LOVER, her HUSBAND, and her Friend. Satan, may shoot his fiery darts with infernal rage, against thee, redeemed soul, yet will thy merciful Saviour quench them all, and not suffer them to touch thee, to do thee any harm; he hath rescued thee from Satan's power, and will save thee in himself, with an EVERLASTING SALVATION. Come then, dear *Hephzibah*, for thou art truly blest! thou art truly secure! for the ARCANA of thy BRIDEGROOM'S-HEART, is thy *hiding-place*.

CHAP.

C H A P. III.

The glorious Redeemer, shall be as rivers of water in a dry place. Isa. xxxii. 2.

THE infinitely precious and adorable Redeemer, is as rivers of water to his Children in dry places, waters were appointed of old by a God of love, for healing of bodily distempers, as well as for other uses: we read in the gospel according to *John*, of a pool called *Bethesda*, which healed (at certain times) all manner of diseases; when the Angel went down into the pool, and troubled the water: the LORD JESUS CHRIST is appointed by the Almighty Father as a precious and blessed fountain, not only to cleanse, but also to heal wounded and distressed souls: Precious CHRIST was anointed by him for this purpose, *to heal the broken hearted, and to bind up all their wounds. By the stripes of JESUS, we are healed*, neither is it possible for
us

us to have healing any where else, but in and from him, who is the precious PHYSICIAN OF VALUE:—He is as a *fountain set open for sin and uncleanness*, to which, redeemed and awakened sinners come for healing.—Here all kind of sinners *made willing in the day of Christ's power*, come for Salvation, and to be healed of foul diseases: Here all ulcerous sores, and stinking wounds, can, and shall be stopped and cleansed; for that precious CHRIST who cured all manner of diseases among the people when on earth, is now going about by a preached Gospel, and the virtue of his blood, to cure all bleeding-hearted sinners.—Dear reader, art thou a wounded soul? O cry then for the sweet help of the holy Spirit, that thou mayest haste away to dear and precious JESUS, by whom thou shalt be healed: remember that all time-things, are but as dry places that have no virtue in them, to heal, or

C

to

to help thee; but precious CHRIST, he has a virtual plaister for every sore, and a blessed medicine for every soul disease; if thy distemper be the awful risings of pride, or a hard unbelieving heart, or tender-eye'd, like *Leah*, JESUS the great and only wise Physician of value, can and will effect a perfect cure: go then, poor sin-sick and wounded soul, to this precious river Christ for healing. He rejects none that comes to him, for he hath assur'd us, that *all that come to him, he will in no wise cast them out*, and he has promised to *give to him that is athirst, of the water of Life freely*: but ah! methinks. I hear one poor distressed soul saying, woe is me, for I have nothing to bring to CHRIST but filthy wounds and lothsome diseases: dear disconsolate soul, come, O come to Jesus, just as thou art he will not spurn thee from his footstool, for he is a precious river of water, appointed to heal every such distressed soul

as thou art; all the saints in heaven are indebted to this precious river CHRIST JESUS, for healing and cleansing: they sweetly sing *unto him that loved us, and washed us from our sins in his own Blood, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever.*

Dear soul, there is nothing but love in the tender heart of Jesus, towards thee; continue then to plead at the throne of mercy till thy quickened soul feels what *David* did, when he said, *O Lord my God, I cried unto thee, and thou hast healed me.*

The adorable and almighty Jesus, is *as a river for cleansing*: Rivers are good to wash in, to cleanse and carry away lothsome filthiness and pollutions, of this precious use is the dear Redeemer to heaven-born souls: CHRIST as a precious river, takes pleasure in cleansing all that he heals; and will make them as a beau-

tiful flock of *sheep, which go up from the washing.* The holy Spirit operates by sovereign power on the subjects of discriminating favor in bringing them to the glass of inspiration, in order to discover unto them their original impurity and awful deformity; then the soul cries out, oh, what vileness do I see in my nature, I see thy law is immaculate, but I am sinfully unclean: I see that I have added to my original contagion, actual unrighteousness, which cannot be washed away, but in a Saviour's blood: I am convinced in my soul of the verity of those words of inspiration, (*viz.*) *tho' thou wash thee with nitre and take thee much sope, thine iniquity is marked before me.* I am conscious that I am a poor filthy stinking sinner, *from the crown of my head to the soles of my feet, there is no soundness;* my wounds and bruises, and putrifying sores, constrain me to complain in my spirit to a God of
Love

Love and mercy, for there is no place free from pollution, so that I have reason to stand afar off with the loathsome *Lepers*, and cry out, *unclean, unclean*: I have the filthiness of flesh and spirit upon me. O, come dear soul, to precious JESUS, look at his promises, they are great, free, and full, and are sweetly suited to thy case; the dear Lamb of God, will wash and cleanse thee in the fountain of his blood, and make thee whiter than snow, so that thou shalt enter into the eternal state of perfect vision and uninterrupted happiness, truly clean and holy.—My redeemed friend, be looking for the sweet influence of the blessed Spirit, to enable thee to depend on CHRIST's faithful word of promise, while my arduous prayer is for thee, that thou mayest be a witness of the free flowings of his invaluable and precious blood.

Holy and blessed JESUS, is as a river to his elect Children, for spiritual fruit-
C 3 fulness,

fulness, while they are travelling in this law-land state of sorrow and tribulation. Rivers, causeth those trees to grow and thrive that are planted by the sides of them: the waters melowing and softening the earth, causes their roots to spread forth and flourish.—Of this use is the ALMIGHTY and COMPASSIONATE JESUS to poor souls that are mourning over their barrenness and dryness. ELECT SOULS are taken out of the wild field of nature and are brought to know by the operations of the Holy Ghost, that they are ingrafted in CHRIST, by vital union in consequence of a prior union, (viz.) ancient and virtual, that is they were *chosen*, and *blessed in Christ Jesus, with all spiritual blessings, before the foundation of the world*, therefore were virtually united to him antecedent to their natural and spiritual birth. Now in consequence of this manifestive ingrafture by grace operations, the Heaven-born souls are said

said to be like a tree planted by the river of water, that bringeth forth fruit in due season, and his leaf shall not wither: CHRIST JESUS is a precious river of living water, to make his redeemed plantation to flourish and grow in the divine life; he hath said, that he will *pour water upon him that is thirsty, and floods upon the dry ground*; and the precious and blessed effect of such a redundancy of grace, is most sweetly expressed by *Isaiab (viz.) they shall spring up as grass, and as willows by the water courses*. All heaven born souls are in CHRIST, and the holy-Spirit has taken up his abode in their hearts, therefore in JESUS is *their fruit found*. Reader, art thou born of God? if so, thou well knowest that all barrenness is from thyself, but thy fruitfulness is from CHRIST the precious and truly blessed vine, who bled that thou mightest live.

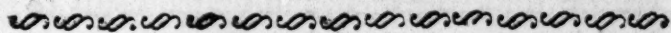
24 *Comfort for Dejected Souls; or,*

The infinitely precious and immaculate JESUS, is as a river of water unto his dear Lambs and Sheep, for comfort and consolation.

A river is truly profitable and delightful, to all them who are situated near it, of this use is the holy Redeemer to all his saints, in this wilderness world: JESUS is called *the consolation of Israel*, and with the greatest propriety he may be so called; their pure, solid, and substantial joys, flow sweetly from him. There are no real pleasures nor comforts but those that flow from this precious river CHRIST JESUS; the blessed streams that come from him *make glad the city of our gracious God*. There are consolations in CHRIST JESUS, that are unspeakable and full of glory, and his *consolations are neither few nor small*. The comforts and spiritual joys, that flow from this holy river, are beyond expression, for they are heavenly; whereas, other
joys

joys are like the fading flower, or falling leaf: I acknowledge that true believers in Christ, do not always rejoice, neither have they at all times, sensible joy, yet they have always ground for rejoicing: grace in the soul is a precious seed of heavenly joy, so that heaven-born saints, though they may want the comfortable influence of the sun, yet having covenant grace in their hearts, may truly glory in the God of their Salvation. Your hearts (said our LORD to his disciples) *shall rejoice, and your joy no man taketh from you*; tho' true believers in JESUS, (in the view of the ungodly world) may be the most uncomfortable people on earth, yet have they from the ever precious and glorious Redeemer, such spiritual joy and soul consolation, *that strangers intermeddle not with.* The members of CHRIST's mystical body, shall always be supported by him, though not in joyous extacy, they shall have so much

much of the aid of the holy Spirit as shall keep them from sinking; beside, underneath are everlasting arms to support them, therefore the wise and holy Lover will not leave his spouse *comfortless* in this sad wilderness of sin and sorrow. Herein appears the great love of God, in providing CHRIST JESUS as a river of water, to heal, cleanse and comfort our souls in this vale of tears and tribulation. Reader, is blessed CHRIST such a river unto thy never dying soul? if so, thou art among the blessed of the LORD, who shall be saved in him, with an everlasting salvation, and shall never be confounded.



C H A P. IV.

Transcendently glorious, and superlatively precious Christ, will be unto his dear children, as the shadow of a great rock in a weary land. Isaiah xxxii. 2.

THE elegance of scripture similitudes are apparent to every heaven-born soul, therefore shall consider of what use CHRIST JESUS is unto his faints as a great rock in this wilderness world. The redeeming and almighty Saviour, is a rock to his *elect*, for foundation to build their Salvation upon: Rocks are firm and immoveable, and so are truly fit for foundations to build upon: superstructures raised upon rocks, stand against storms and tempests, hence he is reckoned a wise man that builds his house *upon a rock*: precious Jesus is a firm and glorious rock, a sure foundation

28 *Comfort for Dejected Souls; or,*

dation for redeemed and called souls to build upon: It is safe and comfortable building on Christ for Life and Salvation, but it is truly dangerous if we attempt to build any where else, *for no other foundation can any man lay, than that which is laid, (viz.) Christ Jesus the Lord*, he is a tried and a firm rock, and they that build upon him, infernal legions shall not prevail against them: sinners of all discriptions who are helped by the HOLY GHOST to build upon this foundation, and lay the stress of their whole Salvation upon it, the powers of Hell, nor the rage of apostate angels, shall never be able to subvert or destroy their souls: *For they that trust in him shall never be confounded: Satan must first dash the rock Christ in pieces, before he can overturn the faith of God's elect.*

The holy Redeemer is compared to a rock, as a sure foundation in respect of
his

the Saints Anchor-hold in all Storms. 29

his glorious person: he is not only man, but God over all, blessed forevermore; therefore is a firm and sure foundation, *he is the same yesterday, to day, and for ever*: there is no mutability in him; no not so much as the least *shadow of turning* with him: dear Children, whatever changes you find in this house of your Pilgrimage, CHRIST is and will be ever the same, so that he is a precious firm foundation for you to build yourselves upon.

The Lamb of God is immutable in his mercy and love: his precious love shall be perfected in us, but shall never be ended; his loving-kindness is everlasting, he loves his redeemed ones to the end: *the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, saith the Lord, neither shall the covenant of my peace be broken*: Here subjects of grace may rest safe and secure, for Jesus having fixed his love
upon

upon them, he will never remove it from them as the objects of his delights: Jesus is not an inconstant Lover, creatures are fickle Lovers, but Jesus is the same in his love for ever: Nothing can, nor shall alter his love to his dear flock, for he that hath loved them, for his own name-sake, will undoubtedly love them for the same cause to the boundless ages of eternity.—The adorable Saviour may sometimes withhold from his saints, the light of his countenance, but then he will never take away his LOVING-KINDNESS; so that he is a sure foundation to build upon in respect of his affection and precious Love. Jesus must cease to be, ere he can cease to love the purchase of his blood; persuaded I am that there is nothing without us, nor within us, that can or shall alter his LOVE, *who shall separate us from the Love of Christ? shall tribulation, or distress, or persecution,*

persecution, or nakedness, or peril, or sword?
No, saith an inspired watchman, none of them shall be able to separate us from the Love of God, which is in CHRIST JESUS. True believers in Jesus may safely cast Anchor in, and rest upon, precious Christ's Love, for it is unchangeable, it knows no vicissitude: the love of friends often change, they that smile upon us to-day, may hate and despise us to-morrow: but of a Saviour's love there can be no end; if any thing could alienate and change his love, one would think it should be sin, but (glory! glory! to the matchless love of God our Redeemer,) this can never do it; for he loved them when they were enemies, when they loved iniquity, even then he loved them; sure then their sinful infirmities and weakness, can never cause him to change in his love: Peter's sinning was not the undoing of his soul, tho' it proved the wounding and disquiet-

quieting of it. CHRIST's bowels of compassion went out after poor Peter, when he said, *go tell my disciples, and tell Peter,* concerning my glorious resurrection from the grave. Poor sinning Peter must not be left out, for the tender heart of a loving Jesus was towards him still, yea, his love was as great to Peter in his fall, or sinning times *, as it was when Peter said, *Lord thou knowest all things, thou knowest that I love thee.* I speak this for your souls consolation who are real believers in Jesus, not to encourage any of you in sin, but to excite you to admire with gratitude the security of your standing in the love and friendship, of YOUR UNCHANGEABLE LOVER and Bridegroom. Reader, art thou a sound believer in CHRIST the Saviour of sinners?

If

* Dogs will cry out against this blessed truth, as if the honor of Jehovah was not supported, but Children who know the grace of the gospel, will sweetly feed on God's loving at all times.

If so, he is thy precious foundation to build thy hopes and confidence upon, for all spiritual support and consolation.

THE ILLUSTRIOUS LOVER CHRIST JESUS, is faithful in his promises, *upon which he hath caused his people to hope*: not a word of his shall ever fall to the ground, all that he hath promised to his dear Children, they shall assuredly enjoy; for he will not fail of his precious word, nor depart from it. This firmness and immutability of precious JESUS, in his Person, love and promises, may dissipate all your fears, and help you with soul pleasure, to build upon him as the blessed rock of Salvation. All those elect precious souls who are built on precious CHRIST, are said to be *like Mount Sion, that shall never be removed*; he is a firm and glorious foundation laid in Zion by the Father of mercies, for all poor mourning sinners to build their hopes upon for comfort here,

D

and

34 *Comfort for Dejected Souls; or,*

and future and eternal glory. Reader, art thou in the heart of a dear Saviour? art thou helped to build upon him, as God's approved foundation? If so, dear soul, thou shalt never perish; for precious CHRIST and thou, art for ever ONE. The adorable EMANUEL, is as the shadow of a great rock, to his for habitation; where they may sweetly reside, and dwell safely: the Spouse of JESUS, is said to be in the clefts of the rock, which we are to understand, is the LORD JESUS CHRIST, and the clefts of this rock, the wounds of precious CHRIST, where redeemed and heaven-born souls safely dwell. JESUS is their spiritual-habitation to dwell in, their precious sanctuary and hiding-place from all the assaults of Satan, of sin, and the world; from these formidable enemies there is no safety, but in the wounds of the bleeding Lamb. In him, dear elect Children, you are and shall be for ever safe, while others are
expos-

exposed to the fury of Satan, the curse of a righteous law, and the awful wrath of a sin avenging God.

The Almighty Saviour is a rock for defence to all his dear Children; against all their enemies, fears and dangers: therefore he is said to be to them; as the *shadow of a great rock in this weary land*. This wilderness world is full of snares, floods of temptations, and complicated trouble; against which the holy Jesus is a precious rock of defence and security to his dear redeemed ones on all occasions. He is said to be a *strength to the poor and needy in his distress, and a refuge from the storm, and a shadow from the heat, when the blast of the terrible one is as a storm against the wall*. Rocks were of old made use of, for defence against dangers and enemies: thus David for security against *Saul's* rage, got into a safe rock and hid himself. Of this use is the redeeming Lover to all poor

36 *Comfort for Dejected Souls; or,*

mourning sinners, that fly to him for refuge and shelter: they that fly to this great rock Jesus for refuge and shelter, under the divine influence of the holy Spirit, and make him their defence, need not fear the wrath of men, nor what all the powers of Hell can do unto them: he is a mighty rock, for a glorious *foundation*, and so able to secure his, for a blessed eternity. These saints in Jesus are so safe, that they cannot be hurt nor overcome, neither can the gates of hell prevail against them. It is promised by a covenant God, as the privilege of heaven born souls, they shall dwell on high, they shall be set out of the reach of all enemies, and their *place for defence* shall be the *munition of rocks*. Reader, art thou a subject of grace? art thou exercised with the corruptions of thy wicked nature? and art thou troubled with distressing fears, and with the temptations of satan? and art thou wounded

wounded and pained with heart back-sliding? well, tried Child, thy standing is secure in precious CHRIST, who is thy blessed rock of refuge. Jesus is interested in thee, therefore he will preserve thee at all times, to encourage thy faith, and subdue thy unbelieving fears, and will make all things to work together for thy spiritual good. Thy God and Saviour, has said for thy soul's comfort and blessed support, fear not, for I am with you, *when thou passest thro' the waters**, *I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* Dear soul, what can a precious Christ say more to assure thee of his protection under thy amazing variety of

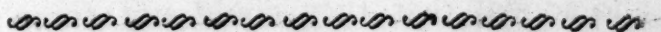
D 3

tribu-

* It is said of Cæsar's men, that they were undaunted, and did not fear drowning in a storm, having Cæsar with them in the boat. And shall heaven-born souls fear drowning, who have Jesus with them in the ship?

tribulations, to strengthen thy faith in his loving-kindness and faithfulness. Dear child, this rock will follow thee all the way through this wilderness world, as it did *Israel*, holy Jesus will help thee ere long to put off thy mourning dress, never to put it on more ; and lay down the cross, for ever to wear the crown ; and at last, safely bring thee to that glorious rest above, which flows with milk and honey. Then, O then, thou wilt for ever behold thy LORD in the beauty of holiness, and know the riches of glory, as well as the riches of grace, and glorify him to all eternity, for his setting his love upon thee, and redeeming and washing thee in precious blood ! and cloathing thee with garments of Salvation, and the long white robe of spotless righteousness. A robe far more glorious than what bright Angels wear, in which thou now standest compleat, and shall shine in the mansions.

fions of perfect vision and cloudless day, an eternal day, a day of uninterrupted joy and boundless consolation. There thou wilt drink of the river of God which is full of water, and shall be growing in knowledge to all eternity. Dear soul, while I address thee as one who is bound for eternity, my own soul longs to be meetned for that precious and blessed rest. O wish'd for day, O wish'd for moment, to fall asleep in Jesus, and to be for ever in the arms of his love.



C H A P. V.

Let not your heart be troubled: ye believe in God, believe also in me. John xiv. 1.

THESE precious words are part of our dear Redeemer's farewell to his beloved disciples, a very little while

before his passion. The occasion, or ground of these words, is this, our Saviour had discovered a hypocrite; one who eat bread with him, and was of his nearest society; not only one of his followers, but one of the twelve; one who was never before discovered, or any intimation given by the LORD JESUS of him, to any of his disciples; insomuch, that none of them suspected him; but rather, every one suspected himself, as mentioned by the evangelists *Luke* and *John*. Again, our Saviour had told them that he was presently to be taken from them; also added, that they could not come to him whither he went. Now these things began to trouble their hearts with fear and grief; wherefore our Lord speaks to them these words, *Let not your hearts be troubled.*

Tribulations our dear Redeemer has appointed his redeemed children unto, in this sad vale of tears, *in the world ye shall*

shall have tribulation ; also, that we must *through much tribulation enter the kingdom of God*. But our Lord being full of compassion, gave his disconsolate disciples a precious cordial to ease their troubled hearts, with *Let not your hearts be troubled*. The heart indeed may be touched, and feel, when objects of fear and grief present themselves: Christ himself was sensible of such things: and without it, a heaven-born soul would become a *stoick*. Nor would it be any exercise or trial of grace, if the matter of fear and grief were not perceived and felt by the heart: wherefore Christ would have his elect children to be touched; and feel the objects of fear and grief: but chides an *inordinancy* in those affections.

They might be sore troubled at Christ's departure, as he was their friend, companion and master, &c. a good ground for a *moral* grief, and as he was their
Redeemer

Redeemer and Saviour, they had a good ground for a spiritual grief, in that they loved him, and so desired his sweet presence: yet there was no ground or cause to fear a *loss* by his departure, as if all their safety and comfort had been entailed to his bodily presence: this trouble, on wrong grounds, Christ forbids; so that the meaning of this charge is, that they should not be troubled with more fears or sorrows, than there was true cause for. The disciples affliction, change or loss, was truly great: for the Lord Jesus was to be taken from them by a shameful death, and not only so, but they had one of the twelve who proved a vile and awful hypocrite. Besides, they had upon them the guilt of much unfruitfulness, under the wise ministrations of the LORD JESUS CHRIST. Yet Christ *adressed* them with, *Let not your hearts be troubled.* Troubles frequently arise in the hearts of God's people, either

ther from ignorance or unbelief, in not understanding the glories of JEHOVAH in the OECONOMY of a free grace covenant, which covenant stands fast in CHRIST, and is opened in its beauty, preciousness and glory, by the HOLY GHOST, to all them that shall be saved in the Lord with an EVERLASTING SALVATION. The Almighty Father's everlasting decree about the elect world; the Saviour's union with them and headship to them, in a virtual and covenant way, before the foundation of the world, and his invaluable merits and wonderful intercession; the Holy Ghost abiding in them, and glorious offices towards them, to work all their works for them, until he hath made them mete for ultimate glory: all which is expressed in the covenant of *grace*; in which they are assured that nothing shall befall them but for their real good: that the corruption of their nature shall
be

44 *Comfort for Dejected Souls; or,*

be so ordered and over-ruled, both before and after conversion, as that it shall end in and turn to God's glory and their eternal good: and that the LORD JESUS CHRIST hath made atonement for all sin, past, present and to come, inasmuch as all the sins of the elect were laid on him, or *met in him*, according to *Isaiab, and the Lord laid on him the iniquity of us all.*

And that the *Holy Spirit* shall dwell in them for ever, and they shall never finally fall away, for they are clothed with the righteousness of Christ, and are God's adopted children, therefore shall be kept by the power of the DIVINE LOVER, through faith unto salvation. Hence Christ's words come in as a sweet cordial, *Let not your hearts be troubled.*

Afflictions of grief and sorrow, are as winds to a ship; spiritual seamen are called to consider the reason why they are troubled and cast down, this is to
find

find out the cause of the disease. And then they will consider the reasons against the affliction or trouble: this is to find out the remedy of the disease. Hence we are called to look at the grounds of comfort, which are greater than the grounds of all our trouble; for it is consolation that is the only antidote against trouble. Now thus to comfort redeemed souls in the immediate work of the Holy Ghost, He by his orient beams irradiates and enlightens the grounds of comfort, and draws out our faith to act on them, in order that we may have sweet and precious refreshings from the glorious presence of our Lord and Saviour, whom to know is eternal life; and whom to love, is heaven brought into our souls. This love will abundantly comfort our *troubled hearts.*

Again, though grace abide in every heaven-born soul as a living principle, yet it cannot act or move itself, without
the

46 *Comfort for Dejected Souls; or,*

the concurrence or assistance of the Holy Ghost: every act of faith requires the power of God administered afresh; what *Paul* calls *fulfilling the work of faith with power*: so that without the Spirits aid, nothing can be done in a way of faith, as in praying, it must be in the Holy Ghost, that is, in his strength and assistance: so also, must it be in living on divine faithfulness: therefore *Jude* joins building up in faith, and praying together, as two golden links of the golden gospel chain of salvation.

Consider also, that the divine Spirit assists, only as he is Christ's Spirit, that is sent from him as he is the Head of the church; for in no other way or respect, doth the Holy Ghost afford his gracious influence: wherefore all that he doth, is said to be of Christ; and it is called *Christ's strengthening*; where-as it is the Spirit which doth it, for *He testifies of Jesus* in his glorious operations.

It

It becomes us to be exceeding careful to consider, that the HOLY GHOST assists us as members of Christ's mystical body, by virtue of ancient union, and our being vitally united to him by a living faith. Our *election of God* must be evidenced by faith, and our title to Christ and all gospel promises; therefore we cannot be comforted against troubles till we are blest with the evidence of faith: true faith is saving faith, but the evidence only brings consolation into the soul, agreeable to those sweet words in the gospel according to *John, These things I have written to you that believe, that ye may know that ye have eternal life, and believe.* It was a sweet saying of one (viz.) that it is not the strength but the truth of faith, which evidenceth our interest in precious ELECTION LOVE. Let us then be looking for the sweet help of the Holy Spirit, that we may be comforted from those
precious

precious words of JESUS, *Let not your hearts be troubled*, ye believe in God, &c.

Again, to be more explicit for the comfort of those saints: it is obvious from divine revelation, that ALL changes which come upon heaven-born souls, come from the DECREE of JEHOVAH. I aver that all afflictions come upon them from the Lord: this truth is so apparent, that it is generally granted according to the tenure of holy scripture, to raise us up to see and acknowledge God's hand in every affliction; whatever instruments thereof have been, they were by the appointment of God. It is evidently demonstrated by scripture and reason, that the very sins and sorrows of God's elect, were predestinated before the foundation of the world; yet is the LORD no way defiled, or his glorious attributes dishonoured thereby; neither is sin extenuated, or the *sinner* excused by it in the least.

Let

Let us strictly observe this one *rule*, (viz.) that whatever is the issue of any trouble, and upon it brought about by the wisdom of JEHOVAH as the end thereof; that was the chief ground and reason of God's bringing on that trouble: for the end of a thing is the ground and moving cause of that whereby it is brought about. Now the holy word is full of *instances* of *sins* and *sorrows* which beset heaven-born children; the end and issue of all which, was for their real good and spiritual advantage *: therefore in all their changes both by sins and sorrows, God's grand end, was boundless blessedness to his chosen, and an eternal revenue of glory to his wisdom and grace. JEHOVAH'S WILL is the womb that conceived and whence springs
E all

* Although *Pelagians*, *Arminians* and *carnal hearts*, will abuse this scriptural doctrine, with pretence that it leads to licentiousness; yet I will be bold to aver, that real *Saints* will draw other inferences.

all things that shall ever transpire in a way of grace or in a way of providence, in a way of mercy or judgment, in the breaking out of sin or healing wounded souls with the precious blood of Christ, and meetening by all their changes for an eternal state of inconceivable glory.

Christian reader, consider the following in the most dispassionate way and manner :

Abraham was sorely tried by JEHOVAH's calling him to offer up *Isaac*, but the glorious end of it was not the undoing of *him* in whom was all his hope of the promise, but confirming by an oath the *promises* to him, so that instead of being a sufferer, the *promises* were more surely settled on him.

Jacob, that *servant* of the Lord, was often and sorely tried, so that he once said in a fit of unbelief, *all these things are against me* ; but the issue of every one of his trials was a farther revelation
of

of God, and a sweet ratification of the glorious covenant to him.

Joseph, that illustrious type of the LORD JESUS CHRIST, was cast into a desperate situation when sold by his *brethren*, but the issue of all was his great glory in being raised by the hand of providence to be the VICEROY of *Egypt*.

Job had crosses and losses and sharp troubles, but the end was blessedness and honour, children with a length of days, and seeing God propitious with an eye of faith, who before but heard of him by the ear. *I have heard of thee, (saith Job by the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes.*

The church of God had a loss in *Elijah* being taken away, but it made way for the bringing forth *Elisha*, on whom a double portion of the divine Spirit did descend, which enabled him to do

52 *Comfort for Dejected Souls; or,*

many greater things for *Israel* than his predecessor.

Once more : The LORD JESUS CHRIST was taken away in his bodily presence, from his disciples, but then that made way for his spiritual presence, which was more for their soul's comfort and heavenly consolation.

I shall now speak a little concerning the good, the great and glorious ends, which JEHOVAH had in view in decreeing the origin of sin ; for the emanant act must necessarily be antecedent to the covenant of grace, and yet in connection with that wonderful and glorious covenant of grace, life and salvation, which *was ordered in all things and sure.*

I think it is obvious to every heaven-born child, who is well taught in the school of CHRIST, that every change or trouble which befalls the saints in this house of pilgrimage, either by sin or
afflic-

affliction, is like the cloud between the *Israelites* and *Egyptians*, it hath a black and bright side, (*viz.*) the LORD and themselves, or the creature in it. Now they should not only behold the dark, but also the bright side. If *promises* and *experience* are wisely attended to, in one, *JEHOVAH saith*, and in the other, *JEHOVAH doth*, that which opens the true grounds, ends and effects, of all that befall the subjects of *covenant* grace, by any acts of impunity * or heart affecting sorrow, in this wilderness-world. No *elect* soul shall be tried with any sin or sorrow, but what is incident to other saints; and so is that which may stand

E 3

with

* Many great Divines have acknowledged that God is willing SIN should be, and that he orders circumstances about its production, and overrules it, and hath an hand in, and is the author of the physical or moral act in, and with which sin is: but in the *essence of sin*, the pravity or irregularity of the act, which is the sinfulness of it, God hath no *hand*, neither is it possible, but it is evident that sin was included in the decrees of *Jehovah*.

54 *Comfort for Dejected Souls; or,*

with their grace and salvation, for there is none shall befall them but what shall eventually do them real good.

Sins make way for fore afflictions, but the afflictions are but subordinate, and means to those great ends of good, which God has brought about by the sins of his people. And the greater the changes have been, the greater good hath been brought to them: this is as obvious to an impartial reader of the holy scriptures, as a sun beam at noon-day. Hence the general and chief end of all that discipline of the children of *Israel*, for forty years by *afflictions* and *sins*, is said to be to try and *bumble* and do them good at last.

The falling of the elect, or losing their nature *image*, through the sin of their federal head, opened a way for CHRIST's *glorious righteousness and life eternal*, of which *Adam in sinning was a type or figure*.

The

The sin of *Joseph's* brethren in selling their brother into the hands of the *Ishmaelites*, brought about a providential salvation for them and all their families from a dreadful seven years famine.

David's great sin of numbering the people, gave him to know the very place where the material temple should be built, which he so longed after. *David's* affecting transgressions respecting *Uriah's* death, and defiling his wife, which were crimson sins, made way for *Solomon*, whom God had long before promised by name, to succeed him, and build the temple, and to be a most wonderful and eminent type of the LORD JESUS CHRIST, respecting his wisdom, glory, and peaceable reign.

Heaven-born *Hezekiah*, came by his sin to be humbled in the very dust, and to know all that was in his heart, that he might see how much he was indebted to unchanging love and abounding grace.

That sin of the *Jews*, in *crucifying* the LORD JESUS CHRIST, which they did sinfully against him, is said to be determined before, by God's *counsel and hand*; that is, a decree that was concurring in power to effect what it determined. Yet is not this any extenuation of the sin. The *sinner*, he eyes not the *decree* of God in his *sinning*, nor is he moved by a respect to it; but he doth it out of his own vile, evil, wicked heart. JEHOVAH works not sin, but abhors it infinitely; for it is most contrary to his immaculate nature: all sin springs from an evil root, and riseth upon a weak or evil ground; that is, as the mind is moved to sin, out of an evil imbred principle of inherent lust, or, from a weakness and mutability of nature. To work sin, argues an imperfect and polluted nature; but the devil and fallen man works iniquity.—God who is infinitely holy, neither hath a will or hand
in

in sin, as sin is moved to, or effected by a means that is sinful : Therefore when God willed that *Ahab* should sin, in going to *Ramath Gilead*, he would not persuade him to it, but asked who of his evil *ministers* would do it ; and one of the infernals undertook to do it, by filling his prophets with lyes, so as to be a liar in them (I will be a lying spirit.) Thus God neither does nor can act any ill means to bring about sin, as the devil did to draw *Eve* to transgress, by beguiling her with lyes ; though God may will it shall be done by them that are evil. Now as sin respects evil ends, (viz.) God's dishonour and the creature's hurt : God neither can will or work it, for then it would be evil ; for the end of an action in moral things gives the name. Thus in these respects, God wills not, works not, neither can be the author, in the least degree, of any sin, but it is of Satan ; for we are told, that Satan stood up against Israel, and provok-

58 *Comfort for Dejected Souls; or,*
ed *David* to number the people; that is,
Satan from an evil mind, by evil means,
to an evil end, namely, to hurt *Israel*,
as they were God's children, provoked
David to that sin: in these respects, it
was Satan, and not the Lord, wherefore
David chargeth the sin wholly on him-
self and not on God.

Now sin may be willed for good ends,
(viz.) to discover the creature's mutabi-
lity and weakness, and a leaving the
subjects of grace to it, shews that the
Lord is in no way bound to superadd
an assistance and strength against it.

It is true the Lord could have pre-
vented the sinful workings of the infir-
mities and breakings out of the lothsom
spots of leprosy which defiled his peo-
ple of old, and undoubtedly would have
prevented, if he had not willed the falls
of his people in his wise and wonder-
ful DECREES. Jehovah's gracious ends
has swallowed up and will swallow up
the

the Saints Anchor-hold in all Storms. 59

the little evil ends of his *children*; for instance, *Joseph's* brethren, in their sinning, aimed at satisfying a revengeful lust of envy, but God's determination was that much good should come unto them all by that very afflictive providence; therefore it was the Lord more than they, for of Jehovah is all good. Wherefore, let redeemed and heaven-born souls, pray that they may be humbled before the Lord, and mourn before him for their sins which come from their cursed nature, and grieve the holy Spirit: Now for grief and affliction for sin, *Joseph*, that type of the LORD JESUS CHRIST, did not take off his *brethren*, nor *Christ* his *disciples*, when he said, *Let not your hearts be troubled*, for trouble is good and profitable to the saints, and is one of the greatest evidences of grace in the soul. Now the trouble which *Joseph* dissuaded his *brethren* from, was that of a desponding nature, and drew their attention to God's great and good end,

60 *Comfort for Dejected Souls; or,*

end, for the *cordial* Joseph gave them was this, (*viz.*) *Now therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.* Christ also dissuaded his *disciples* from that dejection and trouble, which might naturally arise from his departure from them after his unexampled sorrows and sufferings, which he was to go through for the redemption and salvation of his *children*; therefore he speaks these sweet words with power, to calm and support their minds, *Let not your heart be troubled,* and then gave them a most precious cordial, *I go and prepare a place for you.* Again, *I will come again and receive you myself, that where I am you may be also.* Poor *Peter's* sinning time was foretold by our Lord, with a *Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.* In the aforesaid prediction respecting *Peter's* fall, Christ
worded

worded his will, therefore *Peter's* fall must have been predetermined; hence it is obvious to every spiritual and impartial reader of the inspired word, that *Peter* had those sweet cordials ministered unto him along with the other *disciples* which are mentioned above, prior to his fall; therefore said Jesus unto his *disciples*, *Let not your * heart be troubled.*

O what extraordinary tender compassion did the Lord Jesus shew towards his dear *disciples*; so soon as he perceived trouble begin to arise in them, he abounds and overflows with tender care to prevent it; even as a tender hearted mother, who is all carefulness to ease her troubled or afflicted child.

The

• There appears a great deal of sweetness in these words, namely, what our Lord said unto his *disciples*, *Let not your heart*, which I think points out that union oneness that there is in real *saints*, as if one heart possessed them all; so in *Luke xxiv. 32.* *And they said one to another, did not our heart burn within us.* The life and love of Jesus in heaven-born souls, makes them one.

The dear Redeemer was taken up with trouble, about the trouble of his *disciples*, even when he was entering into his own great *sea* of unutterable tribulations and sorrows ; he had even now set his foot on its borders, and touched the brim of that *sea* into which he was to be plunged ; it was then nearer than the sorrows of his disciples, for theirs was to follow after his ; for a *baptism* of suffering is appointed for all the *elect children* of God, in this wilderness world.

Now the ground of all the Redeemer's tenderness and bowels of mercy towards his *disciples*, is from his nature, for his nature is love and mercy ; therefore he gives vent to the whole *ocean* of compassion that is in his nature, to flow out upon them as a *father*, *brother* and *husband* ; in short, all that may in dear, Christ is made unto his dear *lambs* and *sheep* ; for he is their *Saviour* and *Guardian* ; yea, he is made one with them,

them, for they are *flesh of his flesh*, and *bone of his bone*; and nearer still, for they are *united to him by one Spirit*, therefore he cannot but love and delight in them. O how full is the precious gospel of the infinite compassion of the LORD JESUS CHRIST.

Now this great tenderness and inexpressible compassion which Jesus shewed to his *disciples* of old, and which he is still shewing to his dear followers in our day, teaches all true *believers* (but especially members of gospel churches) to shew forth abundant compassions towards their brethren, in their afflictions and tribulations. Real saints are anointed with the precious unction of the holy Spirit, therefore should have the same bowels of tenderness that Christ hath. —Now church *members*, are not only one body in a special respect, but they are Christ's in a special union relation; therefore are called to *put on bowels of mercy*

mercy and kindness, as the elect of God, holy and beloved. O what a sweet member was *Paul*, what bowels did he feel for his *brethren* in Christ Jesus ; if any believers were *weak*, as being prest with any burthen or sorrow, he also for their sakes, became weak also : And if they were defiled or hurt by any fall into sin, O what soul compassion had that man of God towards them, sorrowing on account of their sin, and praying and hoping for their recovery. Therefore members of christian churches should pray to be kept in the spirit of love, so that in a special manner they may be Christ-like.—But alas ! alas ! where is this sweet conformity to the Lord Jesus Christ to be found ? few, very few indeed, that have real compassion one of another, that truly feel for *brethren* in tribulation or adversity, and fewer still that drop the tear of sorrow, or tender word, for the poor backslid-
ing

ing *children* : but the merciful shall find mercy ; and I may further aver, for the comfort of poor sorrowing, dejected, wounded and cast down *children*, that although the bowels of all should be shut up towards them, yet here is a sweet cordial for them to comfort their souls in the way to glory, (viz.) the Redeemer's *bowels*, which can never be dried up, nor his precious springs of love and mercy fail ; therefore will he say to his dear children, *Let not your heart be troubled*.—The holy Jesus, as he was at this time in his *disciples* troubles, so is he, and ever will be, with his heaven-born sons and daughters in all their tribulations, for although Christ is now glorified, he has still the same tender sympathy to his dear chosen people ; therefore, saith Paul, *He is not one that cannot be touched, but is most tenderly touched with the feeling of our infirmities, inasmuch as he was once tempted as we are ;*

F

and

66 *Comfort for Dejected Souls; or,*

and those impressions by his sweet and precious experience remain, though we cannot conceive the manner of it, yet it is so. Our Saviour feels more than we, for he is our blessed and glorious Head, our head of wisdom and gracious influence; therefore he feels more than we can possibly conceive. Therefore he will help us, and according to ancient settlements, comfort and refresh our redeemed and heaven-born souls, at the times predetermined, and give us to know the salutary nature of those sweet *cordial* words, *Let not your heart be troubled.*——

Reader, art thou troubled on account of thy manifold infirmities and soul-weakness? Or art thou mourning because thou hast gone many days without the *sun*? Or art thou sorrowing over the sad depravity of thy nature? Or art thou mourning over thy perfidious conduct as a poor wounded *backslider*?

slider? Well, my brother, it is good to mourn on account of the preceding, be afflicted and mourn before thy God; my soul has no desire to draw thee off from this, but while thou art forrowing, pray that thou mayest be helped to look to the great ends which GOD has in view by all his DISPENSATIONS, namely, his glory and thy eternal good. And now my brother, may Jesus help thee by his blessed Spirit, to wait on him at a throne of grace, until he put power in his own sweet and precious words, with *Let not your heart be troubled.*

Ye believe in God, believe also in me, ye my dear disciples, whom I have chosen out of the world, and instructed you in these precious things, which respect me as your LORD and MASTER: I know that ye believe in GOD and that he is able to provide for you, as the GOD of providence; believe also in me, that I am able to satisfy divine Justice, by the

shedding of my blood, and laying down my life for you, to save and deliver you from the wrath to come. Believe also in me, that I, even I, am the only Saviour of sinners; and as I told you, ver. 31. of the preceding chapter, *Now is the Son of man glorified, and God is glorified in him*: or believe also in me that *I go to prepare a place for you*, and therefore will make good all that I have said unto you my dear *children*; and though I am about to leave you, such is my love to you, that I am going to prepare a place for you; therefore, *Let not your heart be troubled, ye believe in God, believe also in me.*

C H A P. VI.

Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail,
Heb. vi. 19.

THE redeemed and blessed heirs of promise, they are such who seeing no hope in themselves that they can ground hope upon, are guided by the holy Spirit to see a precious and glorious hope without them, set before them in the sweet and gracious promises, to which they fly and lay hold, when they can see no hope in themselves; hence the great apostle insists upon a gospel-hope, and opens it a little by comparing hope to an *anchor*.

Now an *anchor* doth fix the ship, notwithstanding all storms and dreadful tempests, yet it keeps the ship immovable; so the spiritual seaman's hope,

notwithstanding all those trials, storms and temptations which a true saint meets with in this rough sea of tribulation; he shall outride every storm, for the soul is immovable that is redeemed with precious blood, therefore shall sail safely into port.

Now the real christian's hope is a patient and an assured expectation of the precious fulfilment of the promises of God. Hope is a grace in waiting or expecting, and looks to things future, and maintains the heaven-born soul alive in the ways of God.—

Now the christian's hope is resembled to an *anchor*, because hope lays hold out of sight: when the seamen cast an *anchor*, it fastens at the bottom of the sea out of sight: so doth hope, it fastens within the *vail*; there is the place where a saint's hope pitcheth, beyond sight, within the *vail*.

Now

Now when an *anchor* is cast, if there be a *rock*, it fastens upon the *rock*; so a spiritual seaman's hope fastens upon the *rock* JESUS CHRIST.—An anchor, by fastening upon the rock, fixes the *vessel*, so that though the waves swell and beat, yet the ship is fixed; thus it is with a christian's hope fastening upon the LORD JESUS, it *fastens the soul*. Let storms of temptations, and the sea of our vile nature swell; if we have hope in our dear Redeemer, all will be well. Let a tempest arise within or without, yet if the soul hath an *anchor of hope* cast within the vail, it is fixed immoveable.

The seaman's anchor, by fastening upon the rock, and fixing the ship fast, the ship is preserved from shipwreck; so is the heaven-born soul. Another poor sinner who hath no gospel hope, the storm arises and it is wreckt; if he ride out one storm, another will come and split him; but that precious soul that

hath cast anchor upon a glorious and adorable CHRIST, shall be for ever preserved. — Now the excellency of the christian's *anchor* of hope, is obvious from the following considerations, all *anchors* of ships are cast downward, but the christian's anchor upward; *for it enters into that within the vail*; it goes upward, it is cast within the vail. — The seamen depend much on their *sheet anchor*, being surely cast when in a storm, and if it appears unto them to be steadfast, it cheers their spirits, and gives them a hope that they shall outride the storm: so the spiritual seaman's *anchor*, being a sure anchor, and wisely and surely cast, it will preserve the soul steadfast in all storms and tempests; for the *anchor* of the true believer is a strong anchor; the seaman's *anchor* may give way in the heighth of the storm, and the ship may be driven before the wind and be lost, but the christian's *anchor* of hope,

is

is such an *anchor* as can never be broken, being held fast by the strong cordage of faith ; therefore can never let go its hold. O how sweet and precious it is when a poor soul is in a tempest of temptations, to have such an *anchor* as will not deceive him.

Now let us consider what we are to understand by the *vail*, or the *anchor* of hope being cast within the *vail*. The words are spoken by an allusion to the LORD's temple of old, which consisted of three parts, (viz.) the outward court, the holy place, and the *Holy of Holies* ; into which entered the HIGH PRIEST once a year with blood, which were typical of better things.—Now between the *holy place* and the *most holy*, was a *vail*, made of blue, purple and scarlet, as you may read in *Exod. 26. And the vail shall divide unto you between the holy place and the most holy.* Here was the use of the *vail*, it was to divide. The Holy of
Holies,

Holies, was a glorious type of heaven. Hence we find in *Heb. ix. 24.* mention is made of the precious Redeemer in the following way, *Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself.*

A christian's hope is grounded upon something out of this world, on something in heaven, *within the vail.* Now within the vail is the dear Redeemer, the precious *rock of ages* and forerunner, who is entered *within the vail* to make way for his children in the kingdom of his inconceivable glory. And is not here a good ground for a christian's hope? surely there is, for the LORD JESUS CHRIST who died the death of the cross, is now in heaven within the vail, as the forerunner of his people ; and therefore will draw all their souls after him with *the cords of his love.* Christ is also within the *vail*, as the
great

great sacrifice who was slain for the transgressions of his *elect* people. He is there also with his blood, for *by his own blood he entered in once into the holy place, having obtained eternal redemption for us.* O what precious ground is here for hope? —Further, the adorable Saviour is entered *within the vail* as the righteous one; see 1 John ii. 1. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous.* O what a soul transporting and faith invigorating truth is this, (viz.) he who is the LORD OUR RIGHTEOUSNESS *, is within the *vail*. — The Lord JESUS CHRIST, as *our advocate*, is *within the vail*, he lives to make intercession for his people, and
that

* All that make up the justification of an *elect* soul, is within the *vail*; the active righteousness of the Saviour's life, and passive righteousness of Christ's blood, is that which freely justifies from eternal death; and the active righteousness of Christ, that justifies the soul to life eternal, are both within the *vail*. Happy souls who find their anchor-hope cast within so precious a *vail*.

76 *Comfort for Dejected Souls; or,*

that in heaven, appearing in the presence of God for us.

Through the intercession of the LORD JESUS CHRIST, all gifts and precious grace are given forth unto us, to enable us to withstand sin and satan's temptations, and that our every want may be supplied. Come then, my redeemed and heaven-born brethren, take this into consideration, that grace and strength shall be given us according to our day. O precious foundation for our *anchor-hope* to ground upon, while we are in this sea of tribulation. The Saviour is also *within the veil* as our *Head* and *Husband*, as our *Brother* and our *Friend*; in which precious relations he will for ever stand to his *spouse* and *bride*.—The covenant of grace is also within the *veil*; we read of the *mosaical covenant*, being carried by *Moses* within the *veil*; so likewise our blessed Redeemer, who is the MEDIATOR of the
new

new and better covenant, has carried that *covenant* within the *vail*: so that the precious ground of our hope, is from the glorious and truly precious covenant of grace.

Once more. All the *promises* of our gracious God, are now *within the veil*, they are all wisely and sweetly laid up within the covenant. Now the covenant is the grand *promise*, and all the promises are in the covenant, which covenant is the LORD JESUS CHRIST himself, according to our eternal Lover's gracious declaration, *I will give him for a covenant, &c.* Well then, it is obvious that our covenant Head, yea, the covenant itself, with all promises in him, is now within the *vail*. O my soul, here is sure *anchor-bold* within the *vail*.

Reader, there is no safe anchoring-place without the *vail*, whoever casts *anchor* short of within the *vail*, will be for ever undone. Art thou grounding
or

or casting *anchor* in thy morality or good name? O soul, if thy hope for glory is cast within thy own doings, thou art in danger of suffering shipwreck: O pray to Jesus to help thee by the power of the Holy Ghost, to cast anchor within the *vail*, for thy own doings and strivings, will never be an *anchor-hold* to thy soul, when great storms come against thee in this sea of tribulation; neither canst thou outride the tempest of death in the breaking up of nature, if thy soul's anchor is not cast within the *vail*. Some there are who cast *anchor* in great outward profession annexed to their morality and upright fair deportment among professing people. Reader, hast thou dropt anchor here? if so, O pray that thou mayest be helped to pull up *anchor*, for this is not *within the veil*.

Once more, Is the *anchor* of thy hope cast within the visible church? Is thy hope for eternal happiness grounded upon

upon this, namely, that thou art a *member* of a gospel church? O! if this be thy case, thou art in a very affecting situation indeed, for thy *anchor* is without the *vail*, being cast on a sandy foundation. My soul's desire for thee, is, that thou mayest be helped under the sweet influence of the HOLY GHOST, to cast *anchor* only within the *vail*; then wilt thou ride sure and stedfast, altho' the sea may be rough, and the wind and storm very tempestuous, yet shalt thou never break *anchor-hold*. My friend, if thou hast been helped by faith, under gracious influence, to cast anchor in the blood and righteousness of the rock of ages, who is within the *vail*, thou shalt see the good of every storm and tempest, and glory in the sea of affliction and tribulation, viewing all working for good, yea, for the best.

Now let us consider some of those glorious things within the *vail*, and the
sweet

80 *Comfort for Dejected Souls ; or,*

sweet and blessed privileges of those happy souls who are entered in to behold the BEATIFICAL VISION within the *vail*. There is the blessed presence of JEHOVAH in all his GLORIOUS PERSONS: the Father's love in that precious state is fully unveiled in the presence of *angels*, and adoring saints. There the redeemed and glorified spirits of just men made perfect for ever, see the face of God, and behold his glory. In that precious state of inexpressible joy, saints behold the glory of their redeeming God and SAVIOUR, and freely drink of the *river* of his unbounded love and consolation. There they are filled with the fulness of GOD, and bask in the ocean of perfect love and blessedness.

There they behold the glory of God the eternal Spirit, who in this time-state had made known to them the blessedness of the interest in the precious blood and righteousness of the Lord Jesus

the Saints Anchor-hold in all Storms. 81

Jesus Christ, and had unveiled to their souls his matchless beauties, and the inexhaustible fulness of his rich abounding grace, which was treasured up in him to supply the wants of all the ELECT PILGRIMS.

Within the *vail*, two *armies* of adoring lovers, are sweetly united in perfect bliss and happiness, prostrating themselves before the great ETERNAL I AM, with profound reverence and humiliation, ascribing all their joy and happiness to the love and goodness of the ETERNAL ALMIGHTIES. Angels adoring and praising JEHOVAH, for electing, preserving and conforming love, which kept them in their purity from the dreadful evil of sin, whilst saints are raising their highest notes for electing, redeeming and dying love. Angels cannot raise a key so high as sinners washed in the REDEEMER'S BLOOD! O my soul, look unto precious Jesus, that thou

G

may-

82 *Comfort for Dejected Souls; or,*

mayest be kept by his power in the spirit of watchfulness and prayer, till thy Saviour calls thee with, *Arise, my love, my fair one, and come away, and enter thou into the joy of thy Lord.*

Within the *vail* is freedom from all sin, and from the apperance of evil. That precious soul which has been *tested with tempest and not comforted*, on account of the buffetings of satan, and waves of soul and providential adversities, shall within the *vail* be free from all. The soul, redeemed and heaven-born, shall sweetly sail into the eternal port of rest, without spot or blemish, and for ever glory in the enjoyment of God.

Within the *vail*, is freedom from all fiery darts of *satan*, and all his accusations; freedom also from all persecutions and reproaches. There shall be no carnal *Esau* glutted with awful revenge, neither a persecuting *Ishmael* to dis-

disturb the peace of saints. Within the *vail*, shall be sweet and precious freedom from all *afflictions, trials* and *sorrows*. There shall be no more *crying, weeping* or *pain*; all these *thorns* shall be left on this side the *vail*.

Once more, Within the *vail*, there shall be freedom from *death* itself, then *death shall be swallowed up in victory*. There shall be no more *death*. An unconverted sinner's *death*, is an eternal one, because he dies without the *vail*; but the true believer in Jesus, his dying is eternal gain. He falls asleep in Jesus to awake in glory, even within the *vail*. When good old *Jacob* was going to put off his *sandals*, he said with composure of spirit, *I die*. I have no doubt but that he had glory in his soul, even CHRIST in his *heart*, the hope of glory; therefore longed to be within the *vail* to behold with unutterable joy, the God of his salvation,

Come then, my brethren in our LORD JESUS CHRIST, since our soul's anchor is surely cast within the *vail*, we shall outride every storm and tempest, for Jesus on whom our *anchor-hope* is cast, is not only within the *vail*, but in our hearts; therefore we can never break *anchor-hold*, but shall be saved in Christ our Lord, who is JEHOVAH OUR RIGHTEOUSNESS, with an everlasting salvation, and shall never be confounded. Our precious and glorious Lover, will in a little time, bring us within the *vail*; and he in the midst of the throne, shall feed us, and lead us to fountains of unbounded joy and spiritual consolation, while we shall make all heaven reverberate with loud acclamations of praise, singing *salvation to God and the Lamb*.

Thy matchless LOVE, dear JESUS, let me know,
While sailing in this troubled sea below:
Wing'd with immortal faith, O may I sail,
And sing, my *Anchor's* cast within the *vail*.

C H A P VII.

*But my GOD shall supply all your need,
according to his riches in glory by JESUS
CHRIST.*

HERE is a rich and precious *cordial* indeed, a most sweet and comprehensive portion; it contains gospel riches and free grace glory; it holds forth a glorious and ample supply for every need. The wonderful and precious *Fountain* is infinite and inexhaustible, namely, GOD. The soul transporting conveyance, is CHRIST JESUS. This sweet portion may be considered as a full breast of consolation, for it was written in faith, and that from a blessed experience. *My GOD shall supply*— as much as if *Paul* had said, My gracious covenant GOD, who hath supplied my wants or need, shall bountifully supply

you with every real good, and your souls shall glory in his precious fulness.

God shall graciously supply our *need*, because HE WILL. His good will is towards all redeemed children; therefore puts a necessity on his great power to do great and glorious things for all his people. The great and wonderful things of salvation, grace and glory, that God hath done for his *elect*, in and by Christ Jesus, prove to a demonstration, that he will withhold no manner of thing that is good from his saints, but will *supply all their need*. HE WILL SUPPLY, because he had taken counsel with his WILL so to do; therefore, in all soul tribulations and providential wants or *need*, God will supply, and that according to his rich good WILL. Our God and glorious Lover, is rich for our *need*, and hath riches for every *need*, and will most graciously supply all our *need*, according to his riches in glory.

Now

Now all the sweet and precious supplies of love, grace and strength, and providential good, that comes from GOD the FATHER, all come freely thro' the LORD JESUS CHRIST, with a precious glory upon them who are loved with an everlasting love, and have their sure standing in Him *. All things are ours who are the objects of ELECTION LOVE, and blessed recipients of gospel grace: all things are ours through our LORD JESUS CHRIST. In regard to his *incarnation*, we have all in Jesus, (viz.) in our *union* with him, and in regard to the dolorous *passion* of the *Saviour*, we have all the precious and blessed fruits of his sorrows and death; and with respect to donation, we have all spiritual

G 4

bles-

* An ungodly world has much of the bounties of providence bestowed upon them, but nothing comes to them in a covenant way; all that God's elect children receive from the kind hand of their eternal Lover, comes in a sanctified way and manner, to do them good.

88 *Comfort for Dejected Souls; or,*

blessings in him and with him. That is the FATHER'S giving us CHRIST in spiritual *marriage*, according to an ancient emanant UNION SETTLEMENT before the foundation of the world; therefore with him *as the unspeakable gift of the FATHER'S LOVE*, the precious subjects of discriminating favor, shall freely receive all things, and shall be helped to say with humble confidence, CHRIST and all his spiritual blessings are mine.

Heaven-born souls have assurance and sweet experience, that their covenant-FATHER will fully supply their *need*, according to his glorious riches, through CHRIST JESUS. The true *believers* view of interest in God, the supplier of the *need* of his children, makes them humbly bold and confident, so as to say, My God shall supply all my *need*, according to his glorious *riches*, through the most glorious and precious medium, CHRIST JESUS.

Souls

Souls born of GOD, know him as their FATHER in CHRIST JESUS, and view all streams of mercy and goodness flowing from the eternal *ocean* of love thro' CHRIST their adorable MEDIATOR; hence all the springs of life and love, which the redeemed *spouse* experiences in this *low-land state*, come from JEHOVAH the only original, through CHRIST the only medium. God, the great and grand source of all good, has opened his all-wise and loving heart, to his dear *children*; and he has also opened his kind and liberal hand to supply their *need*.

The power of our covenant GOD is infinite, therefore above all our difficulties, and his goodness above all our unworthiness. The love of our covenant GOD, is incomprehensible, and his works of providence, past finding out; yet is the heaven-born soul interested in both, and shall glory in both, and shall have his *need* supplied out of both, while he

is

is continued in *pilgrimage* ; and at seasons, shall be comfortably perswaded of the gracious heart of God being ever towards him for good ; and therefore shall be helped to say, GOD is mine, not only in providence and preservation, but in delivering the soul from the power of sin, and the dreadful temptations of *satan*. Again, the subject of grace shall be helped to say, God is mine by promise, for he hath said for the comfort of his saints, *I will be your God, and you shall be my people.*

Now the faith of a real *saint*, is a drawing faith, likewise a growing gift. Faith, under the sweet influence of the HOLY SPIRIT, draws down precious blessings from the LORD JESUS CHRIST into the soul ; for faith is a gift that works by love, and carries the affections up to CHRIST, with my BELOVED *is mine, and I am His* ; and also proves the sweetness of *Paul's cordial*, (*viz*) *But my God shall*

shall supply all your need. Now it appears to me that all things are made for God's use and end; therefore he will so supply our *need* as may fit us best to serve him: God will fill and replenish every vessel of mercy, and ballast every one of them with his grace, so that they shall outride every storm. When the true believer is helped to look up to his covenant God with confidence, as a loving and faithful God, he can then say, *I have enough*, for I have my *Father's* promise, my *Father's* faithfulness, and my *Father's* fulness; therefore, my wants or needs shall all be supplied in the way that will bring good to my redeemed soul, through the precious *medium* of my JESUS and my LORD.

Dear soul, art thou longing to say, my God? Art thou longing to be helped to throw thyself into the arms of JESUS, and to feel thy heart say with glowing love, *my beloved is mine*? Dost thou wish

wish to lie in his arms, and lean on his bosom, and live in and upon his heart of love? Dost thou pray for increace of grace to thy soul from God, thro' the LORD JESUS CHRIST? O my beloved brother in Jesus, (for as such I may address thee) all thy desires shall be crowned with gracious answers, for thy God will supply all thy wants, and CHRIST shall be thy *all in all*.

Again; What are thy wants, or what is thy petition? Dost thou want *riches*? Well, *the blessings of the LORD maketh rich*. Dost thou want a comfortable *habitation*? Well, the LORD is the dwelling place of his people, and has been the dwelling place of his saints *in all generations*. Dost thou want peace in thy soul? Well, thy God is the God of peace. Dost thou want a hiding-place? Well, divine Power, Love and Union, shall be thy chamber to hide in, yea, thy bride chamber to rejoice in. Dost thou

thou want a true friend? Well, thy JESUS loveth at all times, he is not a changeable, but a constant lover.

Come then ye dear children of GOD, and pray that you may be helped by the power of the Holy Ghost, to rely on a precious Redeemer by faith, and you will find that he will be faithful unto you according to this sweet portion, He will supply *all your wants according to his riches in glory* by CHRIST JESUS. Precious soul, dost thou find a want of a spiritual nature, if so, go unto GOD in the sweet name of JESUS, and he will surely do thee good in supplying thy wants. Dear soul, I may justly tell thee, that when GOD hath a mind to bend his gracious ear, he will prepare the heart to pray; therefore look for sovereign aid in order to approach thy GOD by faith, for a rich supply of whatever thy soul or body *need*.—O it is good to plead at a throne of grace in our Saviour's

viour's name, that we may have a confidential trust in his love, faithfulness, and power; so that we may with appropriating language, cry, My God, through the blood of the Lamb! My God, through the immaculate righteousness of JESUS! My God in the spirit and power of faith; and *my God shall supply my need, yea, all my need, according to his riches in glory by CHRIST JESUS: Therefore let us come boldly unto the throne of grace, that we may obtain mercy, and find grace in the time of NEED.* O that we may prove the verity of our Saviour's cordial words, *My grace shall be sufficient for thee.* Now in waiting with patient hope upon God, heaven-born souls have oftentimes had sweet communion with Him; and in this communion, God doth make sweet and blessed impressions on the hearts of his saints, which humbles them in the very dust at his feet, and fills them with gratitude

tude for the kind intimations of his love and rich aboundings of his grace, in supplying all their *need, according to the riches of his glory* by CHRIST JESUS.

Once more ; Subjects of discriminat-
ing favor are called upon to be looking
from themselves to God's free mercy
CHRIST JESUS, in whom they are accept-
ed and sanctified by the Father, and jus-
tified in CHRIST, and blessed in Him
with all spiritual blessings. In so do-
ing, under the gracious influence of the
holy Spirit, real *believers* in Jesus, experi-
ence the vital power or kernel of faith
and hope, in the unspeakable pleasure
of spiritual communion with JEHOVAH
in all his GLORIOUS PERSONS, and can
sweetly sing with grace in their heart,

Redeem'd and call'd and wash'd in precious blood!
We live thro' faith in Christ, our SAVIOR-GOD :
Upon his precious grace we now rely ;
Our God by him, will all our wants supply.

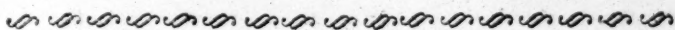
Brethren

96 *Comfort for Dejected Souls ; or,*

Brethren in our LORD JESUS CHRIST, if you can say, My GOD, from your hearts, you are truly blessed. If you can say, My GOD, in the spirit, your wants shall abundantly be supplied *according to GOD's riches in glory by CHRIST JESUS*. Do you see and feel your wants or need? If so, you are born of GOD : soul wants made known, are mercies from a covenant *Father*, and are undoubtedly an evidence of GOD's special favor towards you ; therefore, your GOD shall supply your need, in such a way and manner as will sweetly unveil the matchless beauties and transcendent glory of a precious REDEEMER and SAVIOUR, who is the grand medium of all grace communications.

My dear fellow-travellers, it is good for us to be carried by the LORD to the *potter's house*, and there learn the precious lesson of free grace, so that we may glory in the mercy of GOD which has
made

made us to differ from others who are dead in sin : hence we may justly aver, that as God has had mercy, he will supply our need, through CHRIST JESUS, our glorious Lover.



C H A P. VIII.

These things have I spoken, that in me you might have peace: in the world you shall have tribulation: but be of good cheer, I have overcome the world.

THESE words are a part of the Saviour's last sermon to his dear *disciples*. In the two preceding chapters, CHRIST had been informing them concerning his sufferings and death, on which account they were greatly troubled. Therefore, in order to alleviate their sorrows Jesus, who is all compassion,

H gave

gave these precious words of consolation. The *disciples* might well be cast down when they understood that they must part with so dear a friend; under whose divine protection they had lived, and under whose wonderful teachings they had sat with great delight.

Now the prediction describes the disease or distemper; (*viz.*) in the *world* you shall have tribulation, not only in the ungodly world, but also in the elect world, yet the blessed cordial is more powerful than the distemper, for (said the dear Redeemer) *you shall have peace.*

The *cordial* of peace is of a reviving nature to the sick patients of our LORD JESUS CHRIST, more especially as he is the wise and tender hearted *physician*. CHRIST JESUS sweetly administers the cordial, with, *Be of good cheer, I have overcome the world: I have overcome all the opposition of ungodly men, I have taken out the sting of every cross*
and

and trouble ; and all that I have done, is for you my dear children, and for them who shall be called by my grace and gospel, after you are safe housed in eternal glory.

Now the *world* is repeatedly made use of in the holy scripture in the following way and manner: Sometimes for the men of the world indiscriminately, without any respect, as you may see, *John xviii. 20. I have spoken openly to the world.* At other times, for a great many people, as in *John xii. 19. The world is gone after him*: that is, a number of people of different descriptions.

Sometimes the *world* is put in opposition to the elect of GOD, who are chosen out of the world.

Once more ; It is sometimes taken for GOD's *elect children*, who live in this world, though they are not of the world: as you read in *2 Cor. v. 19. GOD was*

100 *Comfort for Dejected Souls; or,*

*in Christ reconciling the world to himself,
not imputing their sins*.*

Now let us consider what those tribulations are which saints must look to meet with in this wilderness world; for it is through much tribulation that the *elect* enter into the kingdom of God. The word tribulation comprehends troubles and trials of various kinds, and indeed, the great tribulations of travelling saints are complicated, even such as shall weigh down their spirits and wear out their strength; troubles of a heart rending and soul oppressing nature, as shall make the heart to stoop with anguish: thus much the word tribulation implies.

But possibly some heaven-born children may say, from what root or cause, shall

* I think the *Arminians* themselves, upon mature consideration of the above cited scripture, must acknowledge that they have been rash in asserting that the *WORLD* in scripture. is no where taken for the world of the *elect*, unless they will hold universal justification.

shall affliction or tribulation arise, *shall it come out of the dust?*

Now it appears to me in the first place, that the cause is primarily in JEHOVAH, in respect of his wise and just ordination; he having determined that *all who will live godly in Christ Jesus, shall suffer persecution.* It is therefore obvious to a demonstration, that all the tribulations of the saints originate in the will of GOD: Hence it is said by *Peter*, *It is better, if the will of God be so, that you should suffer; and again, Let them that suffer according to the will of God.* Our afflictions and tribulations come to us from the same hand, and the very same cause, as all other covenant blessings come; that is, from the love, will, and wisdom of GOD. It is GOD's will that saints should suffer; it is their *Father's* will that they should have a cross * to

H 3

take

* Mr *John Calvin* saith, It is lost labour to think to part Christ and the cross; they are nailed together; so the *elect soul* that hath a given Christ, hath also a given cross; a precious Christ to love and a useful cross to take up.

take up in this house of their pilgrimage, also his will to give them a kingdom; therefore our God wills the end which is eternal good to his people, and he also wills the means to bring his saints to ultimate glory.

God in his wise providence sees it best for his *jewels* to be in tribulation, and to be under the smarting *rod* of affliction, in order to make them know the truth of that precious portion, *I will melt them and try them, saith the LORD*, that the verity of their faith might appear more precious than gold which perisheth; or else to wean them from the unwholesome breasts of this sinful world. The dear children of God are subject to fasten on the paps of providential breasts, to the wounding of their souls, and grieving of the holy Spirit; therefore, the LORD puts bitters into our sweets, in order to draw us off from time things, and make us more in love with invisible and eternal realities.

Again,

Again, Believers themselves may be a great cause of affliction, through the infirmity of their nature. Hence outward crosses, trials and afflictions, are called our infirmities, because they make us weak and cast us down. The reason is obvious, because heaven-born souls have flesh and blood in them, and that is not able to bear such a cross, trial or loss. Now this is through the weakness of their nature, which makes every cross a double *weight or trouble* to them.

Again, the *elect of grace*, have trouble in this world on account of the uncertainty of its comforts. *The world passeth away, one generation goeth and another cometh*; hence ariseth trouble, especially when the heart of the creature is fixed on a dear relative: the husband dies, the parent, spouse, child, or kind friend. *Man goeth to his long home, the mourners go about the streets*: but though the object beloved be removed, the ten-

104 *Comfort for Dejected Souls; or,*

der affection remains, therefore is the spirit in tribulation *, and oftentimes refuses to be comforted.

The redeemed of the LORD, have trouble in the world, in respect to the malice of its inhabitants; this the dear Saviour set before his *disciples*, John xv. 19. *Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you; for the world of ungodly people only love their own; therefore can have no real love to beloved and heaven-born saints. But now let us consider that saints shall have tribulation with saints, or in other words, elect members shall have trouble in the*
elect

* Tribulations or afflictions, come not upon the redeemed of the Lord Jesus Christ, as law demands for penal satisfaction; for the Saviour in the law-place of his people, has fully answered all demands both of law and justice; hence all trouble comes on the subjects of grace, to humble them and do them good; therefore a sense of their great weakness and manifold infirmities, gives heaven-born and canaan-bound children, to see more of God's loving-kindness.

elect world, which are of a more affecting nature than all that they meet with from an ungodly world of open enemies to the cross of CHRIST. O what acts of unkindness do GOD's children (and ministers in particular) meet with in this house of their pilgrimage, from professing *brethren*. O how often do they grieve and wound each others spirit, with unkindness of carriage and bitter expressions, so that the real *disciples* of JESUS are frequently *wounded in the house of their friends*. The new commandment given by our LORD, that redeemed children should *love one another*, is but partially observed. It is obvious to every loving, humble saint, sitting at CHRIST's feet, that the love of many professing children is grown cold. How censorious and unmerciful, are many members of churches, to the *characters* of each other; their invectives being more sharp than the shafts from the none-lect

world. O what little sympathy or bowels of compassion, are showed to heaven-born souls, under their many weakneses and infirmities ; few, very few, drop the sympathetic tear, or feel the tender rising sigh of commiseration. And is it so ? are these things obvious in the *elect world* ? truly they are, to the wounding and grieving many humble, praying, watchful subjects of the grace of God. O my *brethren*, let you and I be more importunate at a throne of grace, that we may be kept by the mighty power of God, from being *thorns* or *goads* in the sides of any of the precious *lilies* of grace, and let us pray that we may more fully know what it is to live and love as *brethren*. It is therefore evident to a demonstration, that the elect of grace shall have tribulation in the elect, as well as in the non-*elect world*.

Now I shall set before you that precious *jewel* of peace, which heaven-born
chil-

children have in CHRIST JESUS, in the midst of this world's tribulation. The holy scriptures set forth different sorts of peace, such as peace with princes and nations, peace amongst subjects and families; an outward and an inward peace; peace with man and with God himself; hence we find that God is called *the God of peace*. Now the peace of God which is through CHRIST JESUS, or the invaluable *jewel* of peace, which CHRIST gives to his *disciples*, is put forth in opposition to that peace which the world giveth, *John xiv. 27. Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you.* Peace was the last precious legacy the dear Redeemer left or gave to his *disciples*, a sweet *jewel* given by his last will and testament, distinguished from all other kinds of peace.

The original of peace is ANCIENT UNION, LOVE, in the high court of heaven,
when

when the counsel of peace was settled between the ETERNAL ALMIGHTIES IN ONE JEHOVAH, before the foundation of this world. It is obvious from the holy scriptures, that the glorious *Mediator*, who had been set up from everlasting, covenanted with the *Father* in behalf of the elect world, that he had received INTO UNION ONENESS within himself, that, in consequence of its being predetermined that the elect world should be left to fall through *Adam's* breach of law, He would become their surety, and he would make peace through the blood of his cross; which was most wonderfully and gloriously done in the fulness of time, and is entered in the rolls of heaven; therefore God will remember the sins of his saints no more, because they are buried in oblivion. Now the holy JESUS is our peace, *who hath made both one, and hath broken down the middle wall of partition between us; having abolished*

bolished in his flesh the enmity ; therefore it is through CHRIST that saints have an access by one spirit unto the Father, and view with soul consolation that God was in Christ reconciling the ELECT world to himself, not imputing their sin. In this wonderful transaction, mercy and truth meet together, and righteousness and peace kissed each other.

Now this invaluable blessing of peace is laid up in the blood of the immaculate Lamb of God, and his sweet and precious gospel promises for all poor wounded, distressed souls ; and shall at the time appointed, be made known to their consciences by the gracious operations of the HOLY GHOST. For as the LORD JESUS CHRIST, through the interposition of his life and blood, did make reconciliation to divine Justice for the sins of all his people ; so the HOLY (and life-giving) SPIRIT, who is the blessed messenger of that peace which the poor
mourn-

110 *Comfort for Dejected Souls; or,*

mourning soul stands in need of, will sweetly seal up the blessing of peace to the distressed conscience, with love and precious blood, sweetly *causing the lips of those that have been asleep to say, Being * justified by faith we have peace with God through our LORD JESUS CHRIST.*

Once more; Those redeemed and heaven born souls, who have the sweet jewel of peace in their consciences, have blessed *fellowship one with another † in the*

* There is a threefold justification set before us by the wisdom of GOD in the holy scriptures, (viz.) eternal, manifestive, and declarative justification in the court of heaven, when the elect were chosen in CHRIST; justification in the conscience through believing, and justification in the sight of men by a life of love, and real Christian obedience.

† O how glorious, and delightful is it to see *members of gospel Churches walk together in love and union, then they appear fair as the moon, clear as the sun, and terrible as an army with banners, or like a company of horses in Pharaoh's chariots, that is fitly united, and with love and zeal drawing one way.*

the Saints Anchor-hold in all Storms. 111

the sweets of christian experience, and know what it is to *have fellowship with the Father, and the Son* JESUS CHRIST.

The dear saints of JESUS, when they have peace in their souls, they can bear up in the midst of all their tribulations, yea, they can sit down under their Saviour's shadow with great delight, in the midst of afflictions, and think with inward satisfaction on the greatness of a Saviour's love towards them, this trial or affliction, is sent to me by the covenant hand of my covenant God, not as a law demand, neither in vindicative justice, but as a kind fatherly chastisement, to humble me and prove me, and do me good in my way to eternal glory.—Dear reader, is thy soul overwhelmed with trouble? Art thou under some bitter dispensation that gives thee much sorrow and pain? O my brother, pray that thou mayest stand still and see the wisdom and love of God towards thee in thy present afflictions and tribulations.

lations. Dear tried soul, there is love enough in precious CHRIST to sweeten every bitter *potion*, there is honey at the bottom of every bitter, therefore the good of every dispensation shall be sweetly unvailed to thee for thy soul's consolation in the LORD's time.

My dear redeemed and heaven born brethren, your precious JESUS, has said for your comfort, *Be of good cheer, I have overcome the world.* Are you under burthens of a soul nature? Are you pressed down with worldly tribulations? and are you sinking under your adversity or crosses? O listen then to the sweet voice of wisdom, *In the day of adversity, consider* and pray that thou mayest be helped to run to precious CHRIST, and not to run into the cave of despondency or sinful doubtings. Dear children, there is no trouble upon your spirits, be what it will, but your tender-hearted Saviour will help you through all, and
your

your souls shall praise him. Look then, ye redeemed of the LORD, for the seasonable and sweet assistance of the holy Spirit, that you may fly to the bosom of precious JESUS, and extract the honey of love and peace out of his pleading blood and dying love: then, O then, will you sweetly bear up under every cross, and even glory in tribulation. My brethren, if your souls are blessed with that *Jewel* of peace, which passeth all understanding, remember this for your comfort, that you shall safely outride every storm and tempest, knowing that CHRIST JESUS has overcome the world for you; for you, dear souls, the objects of his love.

But methinks some poor mourning souls are saying, Ah, those sweet words, *In me you shall have peace*, was spoken by JESUS to his *disciples*; but my fears run high, that I am not one of that blessed number; and then what right

I have

114 *Comfort for Dejected Souls; or,*

have I to the *Jewel* of peace, which only can be enjoyed in CHRIST JESUS." Dear souls, attend to the following, Do you desire to embrace the precious word of JESUS, with a poor and contrite spirit, and to hear his voice and follow him? If so, the word of truth is come to your souls in the power of the Spirit. Again, are you helped to continue in the way of the LORD, and to desire that his word may be *a light unto your feet, and a lanthorn to your paths*; if so, it is an evidence that you are *put among the dear children*, therefore are CHRIST'S *disciples*.

Is it your desire to be truly humble, to be a self-loathing and self-denying people? And do you even now, loath and abhor your righteous and sinful selves, and wish to deny all yourselves, and bear every cross with patience and submission to the will of God? If so, the good, the great, the precious work
of

of grace is begun in your souls, therefore you shall experience the blessedness of having peace in the LORD JESUS CHRIST.

Once more; Do you love to hear CHRIST's gospel, and to associate amongst the saints? Do you find real love to the lambs and sheep of JESUS? If so, you are among the blessed of the LORD; and by your love, saith our LORD, shall all men know that you are my disciples*: the great and grand criterion of true subjects of grace, is love.

Now real gospel peace in the soul, ariseth from an application of some blessed portion of the invaluable word of inspiration; hence we find David saying,
This is my comfort in affliction, for thy

I 2

word

* One incontestable evidence of a soul being a true *disciple* of Jesus, is this, If the soul finds that sin, which was once its delight, is now become its pain and trouble. Sorrow in the heart on account of sin, proves to a demonstration, that the grace of God is in that soul.

116 *Comfort for Dejected Souls; or,*
word hath quickened me: Again he saith,
Thou art my biding-place, and my shield;
I hope in thy word. We likewise find
Jeremiah saying, *Thy words were found*
and I did eat them, and thy word was un-
to me, the joy, and rejoicing of my heart;
so that it is evident to a demonstration,
that the peace of both was drawn by
faith from the precious word of God,
which proved unto each of them *like*
apples of gold in pictures of silver. The
cordial and precious promises in the
gospel, when applied to redeemed
souls by the power of the Holy Ghost,
proves as the *balm of gilead*, to heal and
revive, to comfort and refresh, and brings
them to know the sweetness of CHRIST'S
words, *In me you shall have peace.*

Sometimes the subjects of grace when
in tribulation, have been helped to me-
ditate on the love, mercy, and faithful-
ness of God; in doing which, they have
found sweet peace springing up in their
souls,

the Saints Anchor-hold in all Storms. 117

souls, and have been constrained to say from mature consideration of divine faithfulness, *It is of the Lord's mercies that we are not consumed, because his compassions fail not*; also, *the Lord is good to those that wait upon him*: and he will bless his people with peace, even with that peace which he laid up in the LORD JESUS CHRIST for them before the world began. Your GOD, my dear brethren, *will never leave you nor forsake you, for underneath you are laid everlasting arms*; therefore, whatever bitter potions are given you in this *baca**, in this valley of weeping and tribulation, if you have but peace in JESUS, you will praise and bless him for every dispensation.

I 3

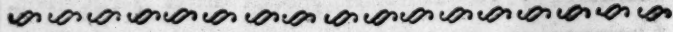
Re-

* Dear heaven-born soul, art thou under some sore trials or afflictions? Are thy sorrows rising like the waves of the deep? O sit down and consider why thy soul should be so cast down within thee; hath not the Saviour taken the sting out of every trouble? Thy afflictions, dear child, are fatherly chastisements; there is no poison in any of them, therefore look unto JESUS that thy spirit may be calmed under all dispensations.

Redeemed and heaven-born brother, pray that thou mayest have help given thee from above, to learn in all thy troubles to look to JESUS, in whom peace is laid up for thy tried and troubled heart; in so doing, under divine influence, thou wilt draw precious comfort to thy soul from the bowels of thy most compassionate Saviour, and thou wilt have strength given thee to bear up under every cross and wave of affliction. Art thou in trouble now? Do the billows of adversity and waves of affliction beat against thy soul? and art thou almost sunk in sorrow and distress? O my brother, let me call thy attention, and intreat thee to consider, that there is something of God in all thy tribulations. Consider also, what love, wisdom and grace, there is in God to help thee in and under all dispensations. Consider the many sweet and full breasts of consolation which thy God has given thee

thee in CHRIST JESUS in his blessed word, namely, exceeding great and precious promises, to under-prop and wonderfully support thy soul, under all that thou meetest with in this wilderness world. Art thou saying thy way is rough? Granted that it is rough; yet it is right, for thy SAVIOUR is bringing thee by a right way to a city in which dwelleth righteousness; and even now as thou art travelling through this desert land, thy JESUS has promised that he will make rough places smooth, and crooked things straight. I must now leave thee at the SAVIOUR's feet, looking to him who has said, for thy comfort, I have overcome the world.

Redeemed soul, tho' troubles here perplex thee,
And thou art mourning in this vale of tears,
The power of Jesus thou shalt surely see
In helping thee, thro' all thy doubts and fears.
Look up to Christ, thy Jesus and thy God,
Who has redeem'd and wash'd thy soul with blood.



C H A P. IX.

He shall feed his flock like a Shepherd, he shall gather the Lambs with his arm, and carry them in his Bosom, he shall gently lead those that are with young.

IN the preceeding part of this chapter, the inspired Prophet brings in *Jehovah*, commanding his ministers to preach comfort to his beloved children. *Comfort ye, comfort ye my people, saith your God.*

The holy prophet sets forth the Saviour, as coming with a strong hand to rescue the lambs, and sheep out of the mouth of the devouring adversary. Likewise sets forth Jesus as a loving and merciful shepherd; and as one that is able to save all that the Father gave

to him before the world began. The tender carriage of the LORD JESUS CHRIST cannot be sufficiently expressed: Sweetness is his name, and compassion is his nature *. JESUS doth not carry it in a severe, or rough manner to any of his redeemed flock, and forbids his under-shepherds, lording it over his children. The dear Redeemer binds his beautiful flock to his loving heart, with the silken cords of love-necessities, in order that obedience may be their delight: This all the heaven-born lambs, and sheep of JESUS can testify by blessed experience, especially those that are, or have been weak and sickly in soul. Every precious Epithet in the sacred volumns of truth, sets forth his love, and loveliness as a shepherd, husband, and

* It is said in history of *Titus*, that he was so amiable in his carriage, that none ever went sad from him; but this we may say with confidence, that Jesus is so loving, kind and tender to his dear and precious flock, that none goes away from his presence, sad.

and friend. CHRIST JESUS, in the days of old, bore his people as on *eagles wings*, and brought them to himself: O sweet words, O precious truth, he brought them to himself, even into rest; and even now he is bearing his saints in his arms.

If we look into the *annals* of the life of JESUS, we shall there see that all his carriage towards his weak, feeble and sickly ones, was sweet and tender; answerable in all respects to their situation and condition: Meek, lowly and merciful is the precious and glorious character of our JESUS, who for the comfort of his sorrowful lambs, has said, that *bruised reeds and smoking flax shall not be broken nor quenched by him*. All the way to glory is paved with love for the spiritual daughters of Zion; and over their heads is spread love's glorious *banner*, in order that they may be safe.

The

The amiable carriage of the blessed Shepherd *, towards all the weak and feeble of his flock, is very apparent. The poor weak lambs of JESUS are apt to wander in paths which are not good ; but tender-hearted JESUS will look after them and carefully bring them back to his fold, and to himself. He will make bare and stretch out his blessed arm to gather them. Dear soul, art thou a poor weakling ? dost thou find a wandering heart ? hast thou gone astray like a lost sheep ? and will the good Shepherd seek thee ? O yes, precious soul, he will seek thee, for there is pity in his eye, and tender love in his heart towards thee. The arm of thy Shepherd

* The dear Redeemer is so compassionate to the weakly and sickly lambs, that he will make their bed and sit by ; yea, he will put one hand under their heads while the other *embraces them*. Jesus acts like a tender mother, with a poor sickly babe, she lays its poor fainting, sickly head, in her tender bosom, and embraces it with all the affection of her soul, thus doth Jesus feel and love his saints.

herd is a long arm, however far thou hast gone astray, his powerful hand of love can reach and bring thee back; he will surely gather thee because he loveth thee with an everlasting love.

The sweet carriage of CHRIST the glorious Lover, is obvious in that he will carry those lambs and sheep that cannot go. Lambs that are weak and feeble, lie down, because they cannot go; the shepherd takes them up and carries them. Many of the weak and feeble lambs in CHRIST, cannot walk, but JESUS their gentle and tender-hearted Shepherd, will stoop down and gather them, and sweetly * carry them, and cherish them with the warmth of his

* Believer in Jesus, art thou saying, Oh, I would gladly follow Christ the dear shepherd of his people, but alas, I am so impotent and weak, that I cannot follow him so as my soul desires. Well dear soul, thy Shepherd will put forth his strength to thy weakness and carry thee, and thou shalt be blessed with the sweet refreshing cordials of his love.

his precious love because of their great weakness.

The tenderness of the Shepherd's carriage sweetly appears in his readiness to entertain any poor lamb or sheep, that is made willing through the power of the spirit to come to him; he stands with open arms and heart to embrace him that comes under the drawings of the Father, and has declared that he will not in any wise cast out, neither cast off, although the approaches of the soul to him be in great weakness. Never did any soul that came to him find him unkind or severe; on the contrary, they have found him compassionate and sweetly kind. O thou poor trembling soul who hast a rising desire in thy heart to come to JESUS, and yet dost doubt whether thou shalt be embraced in the arms of his love, because thou findest thyself so sinful and unclean. My dear child, come and see; yea, come and try, and thou wilt

wilt find that Jesus will not spurn thee from him, but fall upon thy neck and lovingly embrace thee. Thou art a poor thirsty soul, as such thou hast CHRIST's sweet invitation, *Let him come to me*: If Jesus puts power in this precious word to thy soul, *let him come to me*, every hindrance and stumbling-block will be removed out of the way, and thou wilt be helped to say with filial confidence, *My Lord and my God*.

The carriage of the heavenly Shepherd, is truly amiable, sweet and tender to the feeble of his flock, in that he cherisheth and keeps alive those little buddings of grace that are in them. But methinks some poor feeble lamb may be ready to say, Oh my spark of spiritual life in the vile ashes of my nature, is so little in such mighty storms and tempests, that I am fearful I shall be in the dark; besides, my vital strength is so faint that I know not how to bear up under all
my

my weaknesſes. Dear ſoul, thy ſweet and tender Shepherd, who hath begun a good work in thee will carry it on. The little ſpark of heavenly fire ſhall not be extinguished, neither ſhall that ſpiritual life decay. Thy Saviour will preſerve and cheriſh the invaluable treaſure of grace in thy redeemed ſoul. Remember and conſider, that under a former diſpenſation which was typical of goſpel times ; the prieſt's office was to keep the fire in the ſanctuary from going out. Now it is the pleaſurable work of JESUS the glorious high Prieſt, to do the ſame in thy ſoul. Thy ſweet redeeming Lover hath laid upon thy heart, which is the altar in the ſanctuary of thy precious ſoul, holy fire ; and will take watchful care that it goeth not out. Dear lamb, art thou fearful ? O ! let me intreat thee to conſider that JESUS is faithful ; he will moſt tenderly keep thee becauſe thou art the object of his
ever-

everlasting love; in consequence of which, thou shalt find his carriage most sweet and tender towards thee, all the way through this wilderness world.

It is obvious to a demonstration that the carriage of the heavenly Shepherd, was kind and tender towards his weak and disconsolate disciples, who were doubtingly speaking about their LORD and master, as if they questioned whether he were the Meſſas from the LORD. It is evident that their pulse of faith, was low and faint, for they ſaid to each other as they were ſad, *We* truſted it had been he, that ſhould have redeemed Iſrael; and beſides all this, to-day is the third day ſince theſe things were done. But obſerve how ſweetly CHRIST ſpeaks, he checks their doubting fears, with *O fools, and ſlow of heart to believe all that the prophets have ſpoken.* But at the ſame time, carries himſelf moſt tenderly towards them, in cheriſhing and preſerving
ing

ing their faith from dying*. The very blossoms and buds of grace, in weak and feeble believers, are under the tender hand and watchful eye, of the precious Redeemer.

JESUS, the heavenly shepherd of his sheep, takes pleasure in strengthening their weakness, and nourishing their feeble souls; yea, he hath said for the comfort of such, that *He will not break the bruised reed, nor quench the smoking flax.* But methinks, some poor lamb is saying in his heart, Ah, I am so feeble, that I am ready to stumble and fall; I am fearful that I shall never be able to go over the many hills and mountains, that are in the road to heavenly *Canaan*. Dear soul, thy Shepherd has all power, both in heaven, and on earth, and as he is all love and tenderness, to his lambs and

K

sheep,

* That principle of divine life and love, which JESUS sets up in our hearts by his Spirit, shall go forward, and sweetly increase, till all contrary power be brought down.

sheep, he will carry himself tender towards thee; and though thy feet be now weak as lambs feet, that thou art scarce able to go without falling, he will make them strong, so that thou shalt be helped to leap over every hill and mountain, and say, as heaven-born David did, *He maketh my feet like hinds feet*, and know by blessed experience, that the LORD is carrying thee on from *strength to strength*.

The sweet and loving carriage of the divine Shepherd, most wonderfully appears in that he hath borne with those many weakneses and infirmities which he hath found in his redeemed and beloved flock. Jesus pities his lambs for their weakness, but doth not cast any of them off for their infirmities. Feeble lambs are apt to slip, and sometimes fall, but Jesus, the blessed shepherd, is exceeding tender, notwithstanding all their weakneses and many slips. It was great weakness in *Peter*, in refusing Jesus
to

to wash his feet. But the Saviour was tender, and tells him, that he did not know his intention in that action; *What I do, thou dost not know*: and therefore, though that *disciple* discovered much weakness in ignorantly refusing his LORD to wash his feet, yet the dear Shepherd sweetly and tenderly passed by every weakness, and washed poor *Peter's* feet. Poor *Thomas* was very weak, when he said he would not believe, except he put his fingers in the print of the nails. JESUS tenderly bears with all this weakness, and is willing to have his wounds opened afresh, to give satisfaction to his poor child, in a mournful fit of unbelief; and therefore lovingly invites him, saying, Come and thrust them into my side; and be not faithless, but believing*. O what astonishing condescension and tenderness,

K 2

* It is possible *Thomas* might see the loving heart of JESUS through his wounds, when CHRIST said, *Come, thrust thy hand into my side &c.*

ness, appears in the conduct of our blessed LORD, to such a poor unbelieving lamb. And is not JESUS the same to all his flock, which he has loved, redeemed and called by his grace and spirit? Surely he is, for his heart is made of tenderness, and his bowels melt with love. JESUS is hourly passing by the many infirmities and frailties of his feeble lambs and sheep, and will continue so to do, while he has a redeemed flock in this wilderness world; and will sweetly constrain them all to say, that his carriage towards them as their precious Shepherd, has been loving, tender, and faithful.

The LORD JESUS CHRIST, who is the glorious shepherd of his spiritual *Israel*, hath provided a cordial for every one of his children. JESUS is furnished with all suitable blessings unto every kind of weakness, or sickness that his lambs or sheep may find; and will let out merciful power for the raising of poor fallen children,

children, and for the gathering of wandering lambs and sheep; which if truly considered, wonderfully demonstrates CHRIST's sweetness towards his people. O, ye saints who are defiled through sin! JESUS will not lose you. Though you through weakness have wandered from him, he will not let you go: He will follow you in your wanderings, and will gather you from your sins. He will gather weak lambs with his arm, and wandering sheep with his shepherd's crook. You know the parable of the lost sheep, it is descriptive of you who have gone astray from your Shepherd's fold, and are lost in your own view, in your wandering in the ways of sin. Heaven-born sheep, your Shepherd will stoop to you when you are defiled or fallen *,
K 3 through

* An historian has made mention, of a royal Personage, passing by a loathsome ditch, into which a poor sheep was fallen: being moved with pity, he pulled the poor creature out with his own hands,

through the power of sin, and take you out with his arms, and lay you in his bosom, that he may wash you in his blood, and revive your souls again, with the precious cordials of his forgiving love. It may be that some poor lambs, hath been wandering abroad (*Dinab* like) and some rising filthiness in their nature, or some temptation has humbled them. Is it so, dear lambs and sheep of *JESUS*? If it is—are you not weak and faint? and are you not ready to say, *JESUS* will sorely chastise us for our wanderings? Surely the Shepherd's love moves him to be displeased with your sinful wanderings; and the Holy Spirit is grieved also on that account; yet let me tell you, sinful lambs and sheep, that notwithstanding

hands, and delivered it from death, for which act of compassion he was greatly beloved by his subjects. But O my dear brethren, *JESUS* the precious shepherd, came down into the awful and loathsome ditch of our sins; and by an unexampled act of compassion, pulled all his lambs and sheep, out of that abominable and cursed ditch of iniquity.

standing all your sinfulness, your heavenly Shepherd, will be sweet and kind. He will be avenged on the head of sin for defiling you: JESUS will again smile upon you, and give you to see that you are still in his bosom, and that there you shall forever dwell. Say, ye heaven-born children, after your sinning, hath not your Shepherd made you most out of love with sin? Have you not loathed it after, more than ever you loved it before? *Ephraim shall say, What have I any more to do with Idols?* and have you not cast it away as a *menstruous cloath*, with the greatest indignation, saying unto it, *Get thee hence?* Dear saints, it is the pleasure of your glorious Lover, to shew severity against all your sins, but at the same time, to deal lovingly with you, in gathering you when fallen through your backslidings *. Tell me, O ye lambs and

K 4

sheep

* O, ye redeemed of the Lord, if your Shepherd had left you to yourselves, in your sinful conceptions

sheep of JESUS, hath not your Shepherd gone after you in the wilderness and found you, and laid you on his *shoulders* rejoicing? O, how doth this demonstrate the tenderness and sweetness of the LORD JESUS CHRIST!—Chastisement for sin is a privilege peculiar to heaven-born souls: It is children's bread, on which at times, they must feed. It is great love in the Shepherd in giving his sheep the bread of affliction, after they have sinned against him. Now this may be viewed as a further demonstration of the Saviour's tender regard, if you consider that chastisements or afflictions for sin, are covenant privileges, yea, they are promised mercies; this is obvious in the
 Father's

conceptions, and sinful wanderings, you never would have found your way back to the pleasant hill of communion and spiritual fellowship with your glorious Lover. But that immortal seed of grace within, will preserve you, and when in exercise under divine influence, shall render the conceptions of sin abortive.

Fathers address to his CHRIST, or to Zion militant, If thy children break my law, if they break my statutes, (then) I will visit their transgressions with the rod, and their iniquity with stripes: You see then my dear children, that chastisements are evidences of your Shepherd's love.

Dear children, your Saviour will chastise you with the rod, after your falls into sin; nevertheless, he will not cast you off for your backslidings, for your Shepherd *bateth putting away*. Heaven-born souls! you shall not be chastized with scorpions, but with a rod of love, and each stroke shall do you good, because each stroke is given according to covenant settlements; therefore cannot fail doing you good: Covenant afflictions are covenant mercies, bestowed only on covenant children, which are denied to an ungodly world. Dear wandering and sinning lambs and sheep, consider, that as your sins prior to conversion, could not make
your

138 *Comfort for Dejected Souls; or*

your Shepherd reject you; neither can your sinful falls since your spiritual birth, alienate you from his precious love, or cause him to be unfaithful; for JESUS will not break covenant with you, *though you have played the harlot with many lovers, yet return unto me saith the Lord.* Again he saith, *I am married unto you,* therefore he will not put away his spouse. The voice of love to poor sinning children is, *only acknowledge thine iniquity.* Come then beloved in CHRIST, and haste to your Shepherd, and say unto him, *Take away all iniquity, and receive us graciously:* O try him, for his love is still the same! and his carriage is sweet and tender, though your sins have eclipsed his love, yet his love remains still, and at the appointed time, shall shine again, to the unspeakable joy and comfort of your redeemed souls. CHRIST's spiritual Jerusalem shall be comforted, for his voice is to all his under Shepherds, *Comfort*

ye,

ye, comfort ye, my people, saith your God and Saviour. Heaven-born souls, under woundings on account of backslidings in heart, or in conduct, are fighting it out—*Is his mercy clean gone for ever? will he be favourable no more? hath he forgotten to be gracious?* Precious soul, JESUS hath heard thee thus bemoaning thyself; come then and consider what he has said for thy souls consolation. *Is not Ephraim my dear child? since I spake against him, I do earnestly remember him, therefore my bowels are troubled for him: I will surely have mercy towards him.* The Saviour cannot long withhold his love: It must spring forth just when the poor sheep are ready to faint. I will, saith the glorious Lover, *restore comfort to him.* O how sweet, how loving and precious, is the carriage of our divine Shepherd to fallen sinful children. The LORD JESUS CHRIST most tenderly feels for his children, under their chastisements.

My

My soul, saith the LORD, *was troubled** *for him*, that is for poor Ephraim, and so he is for every poor elect lamb or sheep, fallen into the lothsome ditch of sin. He sympathizeth with you under all your afflictions, which he brings upon you for your sins. Is not then the carriage of your Shepherd most affectionately kind and sweet towards you?

The heavenly Shepherd is sweet in his carriage towards sinning children, in that he turns all their sins for their good. It is the pleasure of the LORD JESUS CHRIST to make his grace superabound, where sin did but abound, and so makes out *Sampson's* riddle a truth to your souls, (*viz*) *Out of the eater cometh forth meat, and out of the strong, cometh forth sweetness.* JESUS, he helps his saints to suck honey out of every bitter, even from the worm-wood

* The word signifies to found as the troubled waters, look at the waters after a storm, how loudly they found. But the compassion of JESUS founds louder.

wood of sin acted, they have been helped to suck the honey of sin loathed. O how sweetly did CHRIST kindle the spouses love, even by her slumbering and sleeping, for when she awaked, *she was sick of love!* O! ye sinning souls, have ye not loved your Shepherd more after your wanderings? And have you not loved the flock and fold more than what you did before? And have you not hated and loathed your sins, more than ever you loved them? And have you not kept closer to your Saviour, since your straying from his ways? Thus dear souls, you see what sweetness and compassion there is in your Shepherd towards you after all your sinful wanderings and falls. Jesus hath said, *Father forgive them;* and not only so, redeemed children, your precious Shepherd *is the propitiation for your sins.* O what sweet comfort and consolation doth this most blessed truth yield to poor sinning saints, when applied

142 *Comfort for Dejected Souls; or,*
plied by the holy and life giving spirit.

Dear lambs and sheep, the reasons why your Shepherd is so tender and sweet in his carriage towards you, is obvious from the following.—The nature of your precious Redeemer and Saviour, is sweet as he is God; it is his nature to be gracious and merciful, to sinful children; for let it be observed, that mercy and grace allude to sin, therefore God is said to *keep mercy for thousands, forgiving iniquity, transgression, and sin.* Sins of every kind, scarlet, crimson, and black, are included under these three terms, iniquity, transgression, sin; and God is said to keep mercy to forgive those, (that is, according to covenant settlements in which mercy is said to *be built up for ever,*) in order that poor sinful and sinning children, might be brought to know the sweetness of pardon *, through
the

* A sense of recovering mercy from sinful falls, begets unutterable gratitude in the soul of a true believer

the atoning blood of their Saviour and precious Shepherd. Your Shepherd is God : O believing saints, therefore there is a pardoning fulness in him, and out of his fulness you shall receive every needful good, and be helped to say, your Shepherd is sweet and tender : *Satan* is the most busy with heaven-born children when under the power of sin, and therefore the heavenly Shepherd hath the most care of them in their falls through sin. The Adversary of souls, strives to draw poor wounded backsliding souls into awful despair ; but the LORD JESUS CHRIST, by his sweet carriage, will counteract the motions of Satan, and destroy his works ; and will in mercy, manifest himself in much sweetness to his fallen saints, in order to keep them from sinking into despair. The dear Saviour knows your weakness, O ye saints, under your sin ; and knows your falling into sin, is to you of a painful nature, therefore will

be

be the most pitiful, and the most sweet,
in his carriage towards you.

The divine Shepherd's tender carriage,
is of use to reprove those saints whose
dealings with poor fallen sheep, are not
like the carriage of CHRIST. O how sharp
and affectingly severe, are the dealings
of some with their brethren for their
sins? How unfriendly are their exclama-
tions? How dreadful and bitter are their
aggravations and uncharitable censures?
Dost thou know that thy brother or
sister has sinned? If so, undoubtedly it is
his weakness. Now dost thou deal rough-
ly with him? Art thou making the most
of every failing *? If so, thy walk is
contrary to CHRIST JESUS. But methinks
some

* It is truly lamentable to hear of any who
have professed the name of CHRIST, that they
should make it their study to defame and publish
the failings and faults of the subjects of grace un-
der the appellation of zeal for christian piety; cha-
racters of this cast, are very unfit persons to be
members of churches, and ought to be shun'd by
every one who loveth the peace of Zion.

some are ready to say, "O Sir, that
" which we report is true; Shall we let
" them do evil, and not tell it?" Allow-
ing what you say, to be a truth, yet
your dealings are not CHRIST-like,
neither agreeable to his direction in his
precious gospel. *Tell him between thee
and him alone*, that is the SAVIOUR's
command; and be tender with him that
is the shepherd's carriage. *Paul's* pas-
toral advice to the *Galatians* runs thus,
Brethren, *if any one be overtaken in a
fault, ye which are spiritual, restore him
in the spirit of meekness.* Dost thou see
a brother that has been left to break his
bones, by some sinful fall; and wilt
thou attempt to break his heart by un-
kind and cruel treatment? What, be-
cause thy brother falls, wilt thou be un-
merciful? Your reproofs, my brethren,
should be like excellent oil, *-which
should not break their heads.* All your
dealing with offending, and sinning

L

saints,

146 *Comfort for Dejected Souls; or,*

saints, should be in the meekness and sweetness of the Spirit of Jesus. Heaven-born souls acting in the spirit of the gospel towards fallen brethren, under the Spirit's aid, may be as a cordial to their souls. Many a dear subject of grace, fallen by sin, have in the bitterness of their souls, cry'd out, I have sinned, I have sinned, and what shall I do? I have been overpowered by such a temptation, and defiled by such a corruption: What shall I do? *I am undone!* I have gone astray from the Shepherd of my soul: *I have played the barlot with many lovers;* woe is me, for I have sinned against light, and against love, and have pierced my soul through with many sorrows. My redeemed Brother, thy Shepherd's carriage will be very sweet unto thee, though thou hast fallen by sinning. Thou hast a most precious and merciful High-priest. A sweet and blessed Shepherd, *who can have*

have compassion on them that are out of the way. JESUS will gather thee; O thou weak wandering soul! and comfort thee. His rod and staff shall comfort thee. O look unto JESUS ye fallen saints; and pray that you may live upon the sweetness and tenderness of the LORD JESUS CHRIST, who has promised that he will heal your backslidings and love you freely. O what a loving, wise, merciful and gracious Saviour, is our heavenly Shepherd, to poor sinful sinning lambs and sheep?

Dear lambs and sheep, why are you so sorrowful and dejected? your *mourning like the doves in the valley, every one of you for your sinful falls*, is an evidential demonstration that the Holy Spirit is at work in your souls, and will ere long bring an *Olive branch* of peace from your beloved Shepherd, to comfort your hearts, notwithstanding all your revoltings and sinful falls.

Some feeble sheep may be mourning under the filth of sin, and under the painful guilt of it. And saying, though I am delivered from the wrath to come, and from the condemnation of the law of God, through the interposition of my Shepherd's life and blood; yet am I distressed with the loathsome defilement of sin. And will the Saviour own such a poor sinful wretch as me? Yes, heaven born soul, he will own thee, because he has loved thee; and therefore he will wash away all thy filth and impurity, in the precious fountain of his blood. Beloved in Jesus, your Shepherd knows how to be kind and tender, and will melt you down into sweet contrition with the manifestations of his love. Besides, those sighs and groans of thine are the breathings of his Spirit in thee, and shall all be graciously answered to the joy and comfort of thy soul. It is obvious from the holy scriptures, that

that the carriage of the divine Shepherd hath been truly kind to others in your case and it shall be so unto you who are the objects of his love. Dear children, the bowels of your Shepherd is founding towards you. His very thoughts towards you are very precious. His conduct towards you will be very kind. In the midst of your greatest trials, sufferings, and distresses, expect sweetness and support from your Shepherd. It is his nature to show compassion, to all his lambs and sheep in their tribulations and falls, through sin.

JESUS, the loving Shepherd, is tender in his carriage to all his lambs and sheep, who are weak through sufferings. Members of CHRIST are born to experience sharp trials and sufferings in this house of their pilgrimage. Sometimes the LORD JESUS CHRIST gives the *dearly beloved of his soul into the hands of her ene-*

150 *Comfort for Dejected Souls; or,*
mies, for the trial of her faith and pa-
tience. Paul knew, that the Holy Spirit
witnessed every where, that bonds and
*afflictions did wait for him *. Stripes, pri-*
sons, rods, deeps, perils of all sorts, were
a useful part of Paul's portion in his
pilgrimage, as a saint and as a minister
of JESUS CHRIST.

The heavenly Shepherd's tender carriage further demonstrated towards his dear sheep, in that he preserves their most precious *Jewel*, in their forest sufferings. This invaluable *Jewel* is their soul; and this, JESUS keeps by his power in all their sufferings and distresses. Heaven-born children, your enemies shall but bruise your heel §. CHRIST will secure your head: your
wood,

* A truth, which some of CHRIST's under shepherds are witnesses of at this day. But it is all for the best, as it teaches them to teach others

§ One of the martyrs said, in a solemn address to believers in JESUS, all the threshing of your enemies, can but beat away your husks.

wood, and hay and stubble, your base and drossy part shall suffer loss; but your precious souls, in which is the life of God, the kingdom of heaven, and the immortal seeds of grace, shall never suffer loss. Therefore whatever your sufferings be, they shall turn to your salvation.

JESUS, the blessed Shepherd of his sheep, will give them sweet consolation under all their sufferings. Those precious cordials which the Saviour gave to his *disciples*, were sweet and suitable to what they should suffer. And CHRIST will give precious cordials to all his saints under all their trials and sufferings to the end of time. O ye bleeding, suffering saints, there are sweet cordials for you in your blessed Redeemer's bosom, and he will give them forth, just when you stand in need of them, and your hearts shall be comforted. If your sufferings abound, the consolations of your Shepherd

152 *Comfort for Dejected Souls; or,*

herd shall abound also: If you suffer* for him, you shall reign with him. O, what can JESUS say more! surely this carriage is most sweet.

Redeemed and heaven-born souls, in all your sufferings, your glorious Lover will sympathize with you; for it is said for the comfort of tried souls, that *in all their afflictions he was afflicted*. Suffering faints, JESUS is so sweet and tender towards you, as that he suffers with you. Are you reproached for the gospel's sake? JESUS is then reproached in you. When enemies smite you and wound you, they smite JESUS, and he feels it. While you sigh, mourn and weep, your Shepherd will sympathize with you, for his heart is touched with your afflictions. Dear faints, the baptism of sufferings which you are called to be baptized with as *Pilgrims*, will be sanctified to you; and

* Luther once said, If we perish, CHRIST perisheth with us.

and you shall be witnesses of the tender and sympathizing care of your precious Shepherd, in all your sorrowful afflictions.

Each rising sigh, that pains thy troubled breast,
Thy JESUS feels, but he will give thee rest!
Though thou art born to have sufferings here,
Yet, thou shalt have the sympathizing care
Of CHRIST, thy Shepherd, and thy mighty GOD,
Who has redeem'd and wash'd thy soul in blood*.
Each bitter portion shall in sweetness end,
And thou shalt praise the love which did them send:
All trials shall some real good impart
To prune thy soul, and make thee pure in heart.
And meeten thee for Realms of bliss above,
To be for ever with thy dearest LOVE.

JESUS, the blessed shepherd, is precious, in that he doth not leave the ordering of our sufferings to our enemies.

* The dear Redeemer, is wise and loving to his suffering members, in that he orders all their sufferings, for quality, quantity and duration. Dear saints, you shall not have one bitter herb, nor one stripe more than JESUS will number.

mies. Our wise GOD and SAVIOUR, wisely orders all our suffering hours, days and months, in such a way and manner as shall not be above our strength, nor beyond our patience. The promise of our blessed LORD, is to all his suffering lambs and sheep, *My grace is sufficient for you. And as thy day is, so shall thy strength be.*

JESUS, the heavenly Shepherd, gives his suffering sheep the greatest comforts under their greatest crosses*, and causes *the Spirit of glory to rest on them*; and this helps them patiently to endure, viewing that *underneath them, are everlasting arms.* O tell me then ye suffering children, is not JESUS sweet to you in all your sufferings and afflictions?

Dear

* Mention is made of one *Theodorus*, that while he was on the rack, suffering in the cause of the LORD JESUS CHRIST, he was perceived smiling, and being asked how or why he smiled so, he answered, because one in white raiment stood by wiping from him his sweat, and supporting him.

Dear followers of the Lamb, your JESUS will be sweet in his carriage towards you, for he knows, *that to him that is afflicted, pity is to be shewed by his friend.* Well, suffering saints, JESUS is your friend, even your everlasting friend, who is related to you, for he is your near *kinsman*, your brother and bridegroom; therefore will be sweet, and tender to you in all your sufferings. Dear sheep, your Shepherd loves you as his own, and his love will constrain him to be exceeding tender over you; yea, he will open his bosom, to nourish you, and give you consolation. CHRIST's love will find wings to fly after you, in all your sufferings. O how amiable and pathetick was *Jonathan's* love to *David*, while *David* was in sorrow and sufferings! And how wonderfully passionate was *David's* love to *Jonathan*, especially when he heard of his death in battle. But O, how wonderful and glo-

156 *Comfort for Dejected Souls; or,*

glorious is the love of our adorable Shepherd, when we are in sufferings? Then, O then, he will let out much sweetness, to comfort and revive our souls. It is the good pleasure of the glorious Shepherd, that his under Shepherds in a ministerial way, should *strengthen the weak hands, and confirm the feeble knees.* JESUS has appointed unto them, *that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.* O! ye redeemed souls, look unto your blessed Shepherd, under all your sufferings and persecutions, that you may be supported by the power of the Holy Ghost, and be helped to sing with confidence.

Tho' boisterous winds have tost us to and fro,
And dangers great have compass'd us all-round;
Our faithful Shepherd will not let us go,
But keeps us safe and all our foes confound:
In his dear bosom we shall ever rest,
In his embraces be for ever blest.

JESUS

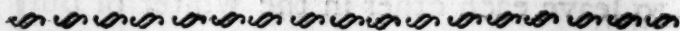
JESUS is your Shepherd O ye suffering faints, and he hears how the dogs of hell snarl and bark at you. He sees how the ungodly, who are in the service of Satan, go about the streets and about the city, (which is the church or fold of the Shepherd,) and make a noise like a dog. Your Shepherd observes the ways of all the wolves, that walk about you, and of *the lions among whom you dwell*. O! pray that you may see your Shepherd in your sufferings, and that you may find him tender and kind in his carriage towards you; which sight would greatly comfort and strengthen your souls,

Our heavenly Shepherd has shewed his displeasure with those shepherds that did not strengthen the diseased, nor heal those that were sick, nor bind up that which was broken; therefore, saith he, I am against those shepherds; and then brings forth his own sweetness, as
the

the great and good, wise and loving Shepherd, who careth for his redeemed flock with inconcievable tenderneſs. I will, ſaith the LORD, *ſeek the loſt, and bring again that which was driven away, and bind up that which was broken, and ſtrengthen that which was ſick.* O what a gracious declaration is here! a Shepherd that will pour in oyl and wine into every wound, and kiſs you with the kiſſes of his mouth, and carry you in his boſom.

And is the heavenly Shepherd ſo kind and tender in all reſpects to his lambs and ſheep, as to help them and comfort them, in all their tribulations and ſufferings? Yes, he is altogether lovely and truly precious in this ſweet character of a Shepherd. Now let us who are called by grace, who are under trials and ſufferings, pray that we may have the ſweetneſs and meekneſs of our LORD, in our carriage one towards another,

ther, and that we may never be suffered to leave each other in the winter of our afflictions. We are called to sympathize with each other in every trying situation and circumstance. *To weep with them that weep*, and mourn with them that mourn, is sweet, and proves to a demonstration, that the Spirit of our blessed Shepherd is in us. I shall now leave you at your Shepherd's feet. O! that you may find him sweet and tender to your souls in all your tribulations, sorrows and sufferings, and though thorny trials prick your hearts and minds, the precious love of your JESUS shall comfort your hearts.



C H A P X.

*I raised thee up under the apple tree, there
thy mother brought thee forth; there she
brought thee forth that bare thee, Cant.
viii. 5.*

GOD's great mercy is expressed in these words, to poor fallen elect sinners. It is obvious to every real saint, that it was predetermined from eternity that the Lamb of God should step out of heaven into this time-state, and raise up his dear spouse from her lost condition. The glorious covenant of grace was made between the ALMIGHTY FATHER and our precious REPRESENTATIVE. We may gather from the divine *Oracles*, that the covenant stipulation runs thus, *Jehovah* said to his CHRIST, thou

thou shalt go and die for thy spouse, which I have already blessed in thee, and she shall be saved, believing in thee. —Satisfied, saith the Lamb of God, I will go and do as thou hast said, I will in the fulness of time, lay down my life for her, and she shall live in me. Therefore, in sweet obedience to thy will, lo! I come, in the volume of thy book it is written of me, to do thy will.

It was written in cyphers and figures, in the ceremonial law, but it was gloriously written in the holy book of God's decrees; hence we find the holy JESUS is called, *The Lamb slain before the beginning of the world.* And indeed it may be averred with the greatest propriety, that all the elect were redeemed, pardoned and justified from eternity. It is very apparent in the holy scriptures, that God the Father did before time was sent out of eternity, appoint the LORD JESUS CHRIST, to be the High Priest of his chosen people; and

M CHRIST

CHRIST subscribed to his Father's pleasure therein. The LORD JESUS CHRIST was appointed to be the Redeemer and SAVIOUR of his children; it was not a work beyond the greatness of his strength, for in the appointment, GOD the Father *laid help on one that was mighty*, even on his CHRIST: Hence it may be averred for our consolation, that though our sins are many and mighty, yet he that hath help laid upon him is mightier. The might of our sins is nothing to the infinite power of his love and mercy. JESUS is the MIGHTY GOD, as well as MIGHTY MAN! his manhood made him our friendly helper; but his godhead made him our glorious and mighty helper: therefore able to forgive all the sins of his elect world *, and to cloath them with the precious garments of
SAL-

* There was power, virtue and merit enough, in the precious blood of JESUS, to have redeemed and saved all mankind, but electing love appointed the whole merit to elect souls, loved with an everlasting love.

SALVATION, and to adorn them with the long white robe of his righteousness.

The glorious work of redemption was of such a nature, that none but an Almighty Person could perform it: All heaven and earth would have been at a loss to have devised a way for a satisfaction to divine justice. For thus saith the Lord, *And I looked, and there was no help, and I wondered that there was none to uphold, therefore mine own arm brought Salvation to them;* that is, to all them appointed to obtain Salvation. This truth is most sweetly expressed by *Isaiab, And he saw there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and his righteousness sustained him.* And indeed no wonder, for no finite creature could possibly do it. Therefore JESUS was he that was the good Samaritan, that had compassion on his fallen *elect*. His eye pitied them be-

164 *Comfort for Dejected Souls; or,*

cause they were the precious objects of his love. The LORD JESUS CHRIST viewed his spouse in a state of insolvency, owing an infinite debt to infinite justice, and this immense sum must be paid, or the spouse cast into the prison of Hell. How then shall satisfaction be made? or where shall it be had? *It cannot be found in the land of the living. The depth saith, it is not in me, the sea saith, it is not with me. Salvation cannot be gotten for gold, nor shall silver be weighed for the price of it, it cannot be valued with the gold of ophyr, with the precious onyx, or the sapphire: The gold and the crystal cannot equal it, and the exchange of it, shall not be for jewels of fine gold; no mention shall be made of corals, and of pearls, for the price of the spouse's salvation is above rubies. Whence then cometh Salvation? And where is the place of it? JEHOVAH understandeth the way thereof, and he knows*

knows the place thereof. The LORD JESUS CHRIST, undertook to raise his fallen spouse from her lapsed state, through his gracious interposition as her SURETY and HUSBAND. Dear saints, this sweet portion, tells you that CHRIST raised you up, *I raised you*. O! ye heaven-born children, give attention, and I will tell you, that neither heaven nor earth could save you: There was nothing in heaven could suffer, neither any thing on earth could satisfy infinite justice. Now as there could be no mercy without satisfaction, neither could there be any satisfaction without suffering; therefore as one has said, Heaven and earth must mingle together. From heaven we must have a satisfying nature, from earth a nature capable of suffering. Now ample satisfaction must be made in the offending nature to divine justice; hence we find, that it is written of CHRIST, that he should come to do his

FATHER'S WILL: and JESUS was consenting to do it, and he became a man of sorrows and acquainted with grief, and freely submitted to be wounded for the transgressions of his bride, and to be *bruised for her iniquities*; that the chastisement of her peace might be upon him, and that by his stripes she might be healed. Hence we find the SAVIOUR saying, for the comfort of his spouse, *I have trodden the wine press alone, and of the people there was none with me.* Therefore by his own power he raised up his spouse from her fallen situation. JESUS hath raised all his children meritoriously, by dying on the cross in their law-place. And in a glorious and precious sense it may be said that CHRIST raised up his spouse from all eternity. He then gave his solemn word to his Father for the debt of his spouse, that it should be paid upon demand in the fulness of time. Now when CHRIST
died

died on horrid calvary, under the MIGHTY HAND OF DIVINE JUSTICE, he made good his word, and discharged the debt of his people ; but the proclamation of this most comfortable and blessed truth to the distressed soul, doth not take place till the holy Spirit unveils it, according to sovereign predetermination; in which ancient settlements, it was predetermined that the chosen of GOD in CHRIST, should be made willing in the day of his power, which day of power will come to every elect soul appointed to obtain salvation. At which *epocha*, redeemed souls shall know the blessing of being justified by faith through the imputation of the SAVIOUR's righteousness*, and shall know the sweetness of

M 4

for-

* All the elect were justified in CHRIST before the foundation of the world. The very act of election love proves this truth to a demonstration. Eternal justification is permanent, which is a solid *basis* for soul consolation, and is one of the brightest colours in the precious gospel. Manifestive

168 *Comfort for Dejected Souls; or,*

forgiving love and mercy, through the precious sacrifice and atonement of the LORD JESUS CHRIST. Then, O! then, the heaven-born children sing with sweetness in their souls. *Being justified by faith, we have peace with God: For they are for ever justified from every law charge. Every bond and bill is fully cancelled, therefore justice is eternally satisfied, and the law most gloriously honored.—Now all that God the Father chose in CHRIST from eternity, to everlasting life, and for whom the LORD JESUS paid the invaluable ransom of his most precious blood; shall be brought to know the verity and sweetness of those precious and blessed words, (viz). My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish,*

live justification by faith, is transient upon the soul; but ancient justification, is God's eternal approbation of his elect in JESUS CHRIST.

rish, neither shall any pluck them out of my hand. My Father, which gave me them, is greater than all, and no man is able to pluck them out of my Father's hand.

CHRIST will take care of his Father's love tokens, because they are the *jewels* of his heart, and objects of his delight, in whom he will see of the travel of his soul, and be satisfied. Therefore he will bring his spouse, to know and feel too, that he has raised her up from her low estate, to sit in heavenly places.

Further, in order to the raising up of the spouse, it was necessary that the LORD JESUS should become a merciful HIGH PRIEST; hence we find an inspired apostle writing sweetly on this subject. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in all things pertaining to God, to make reconciliation for the sins of the people; for in that he himself suffered, being tempted, he*

170 *Comfort for Dejected Souls ; or,
is able to succour them that are tempted*.*

The preciousness of CHRIST under this endearing character of a High Priest, is truly sweet to heaven-born children. It wonderfully helps them in times of dejection, and powerfully alleviates the sorrows of the mind, when almost insoluble and ready to faint under the pressure of temptation and filthy workings of indwelling sin.

It is an unutterable mercy to be brought to know that we have a friend in the court of heaven, who is our advocate with the Father, even JESUS CHRIST the Righteous; whose ability is truly great: therefore he is able to save to the uttermost, every elect child that cometh unto God through him. And not only so, but

* O ye drooping and dejected souls! let me intreat you to consider the following cordial truth, which under the power of the divine Spirit, will assuage your sorrows. In JESUS your High Priest, you have all the feelings of sinless humanity, and all the feelings of his god-nature, to commiserate your souls in every hour of trouble.

but the blessed Redeemer ever liveth to make intercession for the objects of his love. Therefore through his prevalent plea he will raise them up, and keep them as the apple of his eye, and bring them to know by the teachings of his Holy Spirit, the invaluable blessings included in the glorious work of redemption.—It is one of the precious cordials in the gospel of our salvation, (viz) that the LORD JESUS CHRIST who became surety for his spouse before the foundation of the world, in the fullness of time, would raise her up meritoriously; and would also particularly raise her up by his all-powerful grace: the manner of which is most beautifully described by the apostle *Paul*, *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified*: Under predestination, is included redemption, and under calling, regeneration,

regeneration, and under manifestive justification, sanctification.

Now my dear brethren, you see that there is balm in *Gilead*, and that there is a glorious fulness, and precious sufficiency, in the LORD JESUS CHRIST, to save you *in himself* with an everlasting salvation, and that you shall never be confounded.—Indeed the poor elect sinner, that is led to see his fall in *Adam*, he doth see, that in consequence of that fall, that he hath neither strength, light, nor life, therefore in his union relation to *Adam*, stands a poor condemned creature, not able to perform any thing that is good; and is likewise left a poor comfortless sinner, without any light of JEHOVAH's countenance shining upon him, and is by nature a child of wrath, even as others, and that he is undone in himself, having lost his nature image thro' the disobedience of FEDERAL PARENTS. But though God's elect lost their nature image,

image, through the fall of our first parents, let it be observed as a precious truth, that they did not lose their relation or standing in CHRIST, for they were chosen in him, and blessed in him antecedent to the fall; therefore all the elect, by ancient VIRTUAL UNION, stood firm in CHRIST, even when they fell in *Adam*. This is a truth that stands as firm as one of the pillars of heaven, and is a truth that yeilds precious sweetness to God's dear saints, through the powerful teachings of the Holy Spirit.

The spouse was presented by the Father, and chosen in CHRIST a pure *virgin*. Chosen in the pure mass of creatureship; but at the same time, her fall was decreed, also her recovery, and her appointment to ultimate glory, through the active and passive righteousness of her glorious and illustrious Bridegroom. Therefore according to an ancient stipulation, the glorious Redeemer was to raise her up
out

out of her low estate through his sufferings, death and sacrifice. Further, the Holy Spirit informeth us, by the apostle *Paul*, that our federal head was a *figure of him that was to come*, (viz) CHRIST; which, I think, most sweetly elucidates the preceeding truth. *Adam*, he betrothed, and espoused *Eve* unto himself a pure virgin, and they became one in union love, and stood approved under the smiles of their Creator. O, how beautifully in this circumstance doth the figure appear! Again, if we attend to the wisdom of the Holy Ghost speaking by *Paul* to *Timothy*, the figure appears like a sun beam, or the rainbow; we are told, that the woman was deceived, and that she was in the transgression. In this, *Eve* was a figure of the spouse of CHRIST. Now *Adam* was not deceived, in which, I view him as a most eminent figure of the LORD JESUS CHRIST.—Now it appears to me that the very instant *Eve*
 ear

eat of the forbidden fruit, that moment she lost her nature image; which must be obvious to such a wise man as *Adam*. Therefore it further appears to me, that when he saw the partner of his life; and seeing what she had done in violating the absolute command of God, and knowing what was annexed to the Law, (*viz*) *lest ye die*; that he voluntarily with his eyes open, received the forbidden fruit, and did eat, and plunged himself into all the wretchedness, filthiness and misery of his fallen *Bride*. As much as if he had said to *Eve*, Thou art God's gift to me, thou art bone of my bone, and flesh of my flesh; therefore, whatever thou art exposed to, I will be with thee, thy lot shall be my lot, thy state shall be my state. Thou wast mine in primeval sweetness and joy, and thou art mine still notwithstanding thy affecting fall. My union to thee, has drawn me down into thy own situation; therefore,

176 *Comfort for Dejected Souls ; or,*

fore, in all that is in futurity, respecting thee, I will be a partner with thee in all. Now in this point of view, *Adam was a figure of him that was to come.* JESUS the heavenly Bridegroom, seeing his spouse immersed in loathsome sin, wretchedness, and misery, his bowels of love founded towards her, therefore he voluntarily came down from heaven and took upon him the nature of his spouse, which by a prior act, had been ordained into virtual union with his GODHEAD. It is as obvious as a sun-beam, in the holy scriptures, that the LORD JESUS CHRIST was set up from everlasting as GOD-MAN MEDIATOR *: In which sense he was brought

* From mature consideration of the Holy Scriptures, I am under the necessity openly to aver, that I differ from the judgment of many eminent and great men of GOD, to whose superior knowledge, in many points of divinity, I give pleasurable respect. The tenet of the eternal generation of the Son of GOD, appears to me absurd in the extremum. It has no foundation in the word of GOD, the very idea appears gross and

brought forth, and did rejoice in the habitable part of his earth, and his delights were with the sons of men. Such was the nature of ancient irreversibile and indissoluble union, that subsisted between the elect spouse, and glorious Bridegroom, that her fall drew him down from heaven after her. She was

N

the

and unbecoming; it furnishes the enemies of CHRIST with ammunition against the very basis of true consolation and solid comfort. It feeds the pride and error of the *Arian* and *Socinian*, and loads and primes their artillery against the eternal Godhead of the LORD JESUS CHRIST.—That there are three persons in the glorious Trinity is obvious to a demonstration, who fill boundless space and duration with their immensity. This is a glorious truth, not to be argued, but believed, with that faith which is of the operation of the HOLY-GHOST. In the eternal Three, in one JEHOVAH, there is no after, or before. They are equal in their existence. They are intimately One, and clothed with unsufferable light.—The names of Father, Son, and Spirit, I view to be names of office, assumed by the eternal Three in the ancient covenant of grace, through which JEHOVAH makes known to the vessels of mercy, the wonders of grace and love, in the oconomy of salvation.

178 *Comfort for Dejected Souls; or,*

the joy that was set before him, for whose sake he became poor, in order to make her rich. He remembered her in her low estate. JESUS came to her in order to raise her up: when she was brought low, and put on the nature in which she had transgressed the righteous law of God. CHRIST was made in the likeness of sinful flesh, in order that the sin of his spouse, might be condemned in his flesh, that she might be made the righteousness of God in him. JESUS came to her, when she was cast out in the open field, to the loathing of her person, polluted in her own blood and sins, and stript and wounded by the infernal robbers, and exposed to every misery in herself, as fallen, hopeless, and lifeless. Methinks the following is simply implied in the Bridegroom's approach to his spouse: My dear Hephzibah, thou art my Father's gift unto me. Thou wast chosen in me by free election love before the foundation

dation of the world. Thou wast ordained into union oneness . with myself (who am thy LORD and GOD) then I embraced thee in the arms of love, and received thee into the very centre, or seat of my affections, and bound thee up in the bundle of my love and life. And in me thou stoodest blessed. I have now for a little while laid aside, or veiled my personal glory, and have put on thy nature *. I am now come to stand in thy law-place, in order to be responsible to my Father's law and justice, to whom thou art indebted an IMMENSE SUM. But such is my love to thee, that

/

N 2

it

* Let it be strictly observed that the second person in JEHOVAH, did not put on him our sinful nature : It is true that he was *made in the likeness of sinful flesh*, but he was not made sinful flesh. The nature which the LORD JESUS CHRIST put on, was the *adamic*, (according to the image pattern set forth in covenant,) which nature was immaculate ; therefore although CHRIST was made sin and guilt in the law place of his spouse ; yet the sacrifice was without blemish. O, how great is the mystery of godliness.

it has drawn me down from heaven after thee. Therefore in order to *raise thee up*, and to bring thee to myself, I will become *a man of sorrows, and acquainted with thy grief*, and will freely submit to have all thy ponderous load of sin laid upon me, to be wounded for thy transgressions, and bruised for thy iniquities: The chastisement of thy peace shall be upon me, and by my stripes thou shalt be healed. The yoke of thy transgressions shall be bound upon me by the mighty hand of justice. Thy sins shall be *wreathed* or twisted round about me, and the strength of my man-nature shall fall. Yea, such is my love to thee, that according to covenant stipulations, I have agreed to be delivered * up by my

* The LORD JESUS CHRIST was delivered by the determinate counsel and foreknowledge of GOD into the hands of wicked men, to do whatsoever his hand and counsel had determined to be done. *Jesus was delivered for our offences*, into the hand of justice, and to death itself, even the death
of

my Father into their hands, from whom I shall not be able to rise up. I am the man that has freely agreed to see unutterable affliction, by the rod of my Father's wrath: so that there shall be no sorrow like unto my sorrow, which shall be done unto me in the day of his fierce anger, when I shall be numbered with transgressors, and expire on the ignominious cross to deliver thee, my spouse, from the wrath to come, and raise thee up to glory and rejoice in bleeding, dying, and redeeming love. Then, O then, thou shalt see the sweetness and preciousness of those blessed words, which in their highest sense are only applicable to me, *Many waters cannot quench love, neither can the floods drown it.* These black stinking and filthy waters of thy

N 3

sin

of the cross. And in so doing became God's reconciliation unto us, and our reconciliation to him, by closing the awful and affecting chasm which sin had made. O, what a display of love, wisdom, truth and justice is here!

sin and uncleanness, which are more nauseous than putrid *Nile*, or *Kidron's* brook, will ere long surround me, and *come into my soul*: And the floods of divine wrath will overflow me, ere long I shall be sweating great drops of blood for thee, in the garden of *Gethsemane*, under the burthen of thy sin and pressure of my Father's wrath. I have engaged my heart to draw near to my Father in behalf of thee as thy SUBSTITUTE and SURETY, therefore will drink the bitter cup. It is true my man-nature shall be left to say, *Father, if thou be willing, remove this cup from me*: But as *Mediator*, I will say *nevertheless, not my will, but thine be done*. For thy sake, I will give my back to the smiters, and my cheeks to them that will pluck off the hair: neither will I hide my face *from shame and spitting*. Ere long a crown of thorns shall be put upon my head, and I shall be buffeted, mocked and spit upon.

Vinegar

Vinegar will be given me to drink, mingled with gall and I shall be crucified. This is that bloody baptism which I engaged in covenant to be baptized * with, in order that thou my spouse might be *baptized with the Holy Ghost, and with fire*. In which bloody baptism, I shall be deprived of the comfortable presence of my *Father*, and be constrained to cry with a loud voice, ELI, ELI, LAMA SABACHTHANI, that is to say, MY GOD, MY GOD, why hast thou forsaken me? Then, O then, will many be astonished

N 4

* When JESUS said, *I have a baptism to be baptized with, and how am I straitned till it be accomplished?* we are not to understand him speaking as GOD, neither as *Mediator*, but as man. CHRIST was straitned in his man-nature till that baptism was accomplished, but not in his divine nature, neither in his mediatorial office.

§ While the man nature of the LORD JESUS CHRIST cried out, My GOD, my GOD, why hast thou forsaken me? at the same time his God-nature supported him, or speaking in covenant language, GOD the Father supported him, according to ancient stipulation. While the man-nature of the LORD JESUS was nailed to the cross, his God-nature was the altar.

tonished at me, for my visage will be marred more than any man, and my form more than the sons of men. My face will be deformed with tears and blood! and on the cursed tree I shall bend my sacred head. My natural strength as man shall be exhausted with sweat and blood, and scorched up with pain under the flaming wrath and vengeance of my Father. And all this for thee *my love, my fair one*, in order to raise thee up to sit in heavenly places, in me thy great and incomparable Lover. My dolorific pain and grief, shall be rich cordials to thy heart. My dying groans shall be thy ease, and my bloody death thy life. My atonement shall be thy releasement from condemnation, and precious deliverance from all penal sufferings. In consequence of which, I will bring thee to see and also sing, "There is therefore now no condemnation to me, who am virtual and vitally in CHRIST
JESUS,

JESUS, my blessed Bridegroom and unchangable Lover."

My active righteousness shall be imputed unto thee my *spouse*, in which thou shall stand compleat, and glory in me as JEHOVAH thy righteousness, and thou shall see that as thy first parent's transgressions made guilty all their sons, so my obedience shall make thee righteous, who art the precious object of my love and complacency. Here I think the figure * again appears betwixt the
the

* As I have considered *Adam* as a figure of the LORD JESUS CHRIST, respecting his voluntary act in eating the forbidden fruit, and plunging himself into the same situation with *Eve*, I would not be understood as justifying *Adam* in violating the positive command of his Creator, (*far be that from me*) but as it is expressly said by the Holy Ghost, that our federal parent *was not deceived* in what he did, it is obvious in my view of things, that in the way which I have set it forth, he was a most eminent figure of the loving procedure of the LORD JESUS CHRIST towards his *spouse*. It appears to me that it was predetermined by JEHOVAH that *Adam* should be left to act as he did in order that he might be a figure
of

186 *Comfort for Dejected Souls ; or,*
the first *Adam* and christ who is set forth
as the second *Adam* the LORD from hea-
ven. Now in the order of things according
to ancient transactions, Christ was the first
Adam, who being the image pattern that
was brought forth in the counsel of
peace, after which image and likeness
Adam was made.

Dear spouse, I who am thy almighty
Friend and unchangeable Lover, have
raised thee up, for my own glory and eternal
delight. *It is thee*, and not others that
I have raised up. I have not raised up
angels who kept not their first estate. I
in

of him who was to come, even CHRIST, who
was to come in the bridegroom character, likewise
to open a way for the glorious and grand exhi-
bition of those wonderful things that were pre-
determined by an irreversible decree in the blessed
platform of upper and under fall settlements. It
appears to me to be a great weakness, and indicates
little understanding in the deep things of God
in those teachers who tells you, if *Adam* had stood,
how it would have been with him and his de-
scendants, when it is so apparent from the holy
scriptures that it was not the will of God to grant
them momentary aid, and that through their fall
should come in the greatest good.

in no wise took upon me the nature of angels, but took upon me the seed of Abraham, that is, all the elect world which my Father gave me, which world is comprised in thee my bride, who art the darling of my heart, in whom I will see of the travail of my soul and be satisfied. Thy fall came through thy first parents eating the forbidden fruit of the tree of knowledge of good and evil; but thy recovery is by me who am the tree of life! which bare twelve manner of fruits, &c. I am for beauty and for fruitfulness, as the apple tree among the trees of the wood. Therefore thou shalt sit down under my shadow with great delight, and my fruit shall be sweet to thy taste, even the fruit of my meritorious life and death. I am the tree of life, who was brought forth in eternal settlements, and for thy sake consented to be transplanted in the soil of this world for three and thirty years. It was predetermined that I should bud
in

in my incarnation and humble birth, which glorious budding, was ushered in with *Glory be to God in the highest, on earth peace, good-will towards men.* I was full of *blossoms* in my life, *miracles* and ministry.—And on the ignominious tree I yielded all manner of pleasant fruits, new and old, which I had laid up for thee, O my beloved.—Old, respecting ancient transactions, new, respecting underfall exhibitions, therefore *from me is thy fruit found.* I am a tree that will yield thee fruit every month, agreeable to thy situation and circumstances. I yield fruit that will soften a stony heart and that will warm a cold breast. I yield fruit that will stanch the blood *issue* of sin, and that will create an appetite for spiritual food. I yield fruit that will illuminate the understanding and clear the sight of every spiritual *Leab*, giving perspicaciousness into the deep things of the Gospel, and realizing views of
the

the glories of eternity. I yield fruit *that goeth down sweetly, causing the lips of those that are asleep to speak* and exhilarate the drooping mind. I yield fruit that gives vivacity to the poor nerveless and palsical souls. I yield fruit that will break the imposthume of *arminianism* and expel the dropfical waters of legality. I yield fruit to be received and digested by faith, that will crush the cockatrice eggs in embryo, that is, the motions of sin in thy flesh, which are *warring against the law of thy mind, and at times, has brought thee into captivity to the law of sin which is in thy members.*

Further, I am a *tree*, that will yield thee fruit, in the *month* of conviction or soul distress.—I will yield thee fruit in the *month* of temptation, and every month of trial and affliction. I will yield thee fruit in the *month* of spiritual desertion when under the hidings of my face. I will yield thee fruit in
the

190 *Comfort for Dejected Souls; or,*

the *month* of persecution, and in thy back-sliding *month* I will not forget thee, but will yield thee fruit even then. I will yield thee the fruit of a look of love, and will make thy *heart soft* as I did my servant *Jobs*. I will melt thee into sweet contrition, and thou shalt acknowledge with unfeigned gratitude that I am thy loving Saviour and Bridegroom.

Dear spouse, I am a *tree* of wisdom, I make wise to eternal salvation. I am a *tree* of beauty for thy faith to look upon. I am a *tree* of strength for thy soul to rest upon. And on me I will help thee to cast thy every care. I have already suffered under the pressure of thy sins. And am now willing to bare all thy burthens of a soul nature and likewise of a providential. I am a *tree* of everlasting verdure and fruitfulness, that bringeth forth my fruit in season: *My leaf shall not wither, and whatsoever I do shall prosper*. All my leaves are medicinal

cinable, therefore good for the healing of the *nations*; that is, for healing all the ELECT in every *nation* appointed to obtain health and cure through the free flowings of my blood!—Every precious promise of mine are leaves of a healing quality, and when applied by my Spirit, cure the bite of the old *serpent*, and if received into the heart by faith, are a most powerful emetic to ease the soul of that filthy glutinous matter, (*viz*) the love of this present evil world.—My leaves are a most powerful antidote against the runnng and fretting leprosy of uncleanness, and gives ease to the throbbing ulcerous wounds of poor backsliders.—Once more, from *Calvary's* bloody soil, I am now transplanted in the HOLY-PLACE *not made with hands*. I am now, not only in the midst of the throne as a *lamb*, but as the *tree of life*, filling a boundless eternity with my redolent sweetness and ineffable glory.

I am

I am he, who sit upon my throne in heaven, who am *to look upon like a jasper, and a sardine stone, with a rainbow round about my throne, in sight like unto an emerald,* and scatter eternal noon through all my glorious *empire*, feasting both saints and angels, with my unbounded goodness and inconceivable pleasures, which flow at my right-hand for evermore.—Yet a little while, (O my bride) and I will raise thee up from thy militant state, and thou shalt be with me in *cloudless vision*, I have prepared a place for thee, that where I am, there thou may be also. Not one of my dear children shall want a *seat or mansion* in glory.—Thus my Brethren, you see what a precious CHRIST you have? One who has done such wonderful things for your souls in order to raise you up and cause you to inherit durable riches and righteousness, and has put you among the children, and set you among the *princes*.—The LORD
JESUS

JESUS CHRIST, raiseth up the objects of his love, through the power of the Holy Ghost, in a way of believing, with that faith which is called the faith of God's *elect*, which is one of his glorious blessings which he bestows on all them that are ordained to eternal life : hence we may aver that all the many who are ordained to eternal life, shall believe with that faith which is of the operation of the Holy Spirit and know the sweetness of those words. (*viz*) *By grace are ye saved through faith, and that not of yourselves, it is the gift of God.*—Let it be observed that faith is not the eternal cement of union, but divine love, which proceeds that gift, for thus saith the LORD to his spouse, *Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.* Faith is the hand or instrument through which divine love is communicated to the soul, and is the spiritual merchantman's trad-

O

ing

ing grace. All his spiritual commerce with the eternal Lover is through faith ; hence we find faith is compared to a merchant's *ship, that bringeth her food from afar*. Faith has to do with JEHOVAH in all his DIVINE PERSONS. It has to do with the Father's love, with the Son's salvation, and looks up to the blessed Spirit for his gracious and all-powerful influence to enable it to act upon that which is the ground and matter of faith. Now real faith will have nothing to do with any spurious hypothesis. It will carry on no commercial traffic with the traditions or superstitions of men. Real faith only relishes savoury meat : It cannot feed upon the *busks or chaff* of *Arminianism*, nor on the *hemlock and night shade* of *Arianism* and *Sosinianism* ; neither can it let down its trunk into the luxurious swill-tub of *Antinomianism*. It cannot traffic with *wood, bay, straw* and *stubble*, neither with any wares prohibited

hibited by the ETERNAL JEHOVAH among the spiritual merchantmen. True faith, is a waiting, a receiving, and a patient grace. It helps the *saints to stand still, and to sit still*. It helps redeemed souls to overcome *Satan* and the world*.

The

* The gift of divine faith, hath an abiding in the souls of the regenerate, but is not always in active motion. The habit of faith is in all the subjects of grace, but it is not always going out after its object. The reason is obvious. Faith is a supernatural gift, therefore must be moved upon by supernatural agency, to draw it forth into real exercise. Those ministers are not very deep in the sanctuary waters, who are frequently calling upon their people and hearers to act faith upon the LORD JESUS CHRIST, and telling them that it is their own fault if any of them go from under the preaching of the word burthened or distressed. This I know, that such kind of preaching has distressed many a precious child of grace. And this I will aver, that such watchmen have no authority from their divine Master, for such addresses to the people. It is an indisputable truth amongst them that have any spiritual understanding in the things of God, that faith is his gift; therefore is a grace that cannot be operated upon by our natural power. It is absolutely impossible for the wheels of reason to put in

The strong eye of faith looks into the
ancient *mountains of myrrh and bill of*
frankinsense

motion the divine bias of faith, which is put into the heart of every vessel of mercy in the instantaneous work of regeneration. It is a grace dependant upon supernatural influence: and when under the sweet influence of the Holy Ghost, is a receiving or realizing hand to the soul. The whole tenure of the spirituality of the Holy Scriptures respecting divine faith, runs in the proceeding line. I shall mention a scripture. Psalm xlii. 11. *Why art thou cast down, O my soul? and why art thou so disquieted within me? But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.* Isaiah. xlix. 14. *He hath hedged me about that I cannot get out: He hath made my chain heavy.* Lamen. iii. 7. Now it must be allowed that the preceeding were blessed with the gift of divine faith, but it is evident to a demonstration that it was not in their power to set the wheels of their faith in motion, if it had, why such complaints? would they not have elevated the sorrows of their minds and assuaged the anguish of their souls? but experience proves that it is with God's people at times as it is with a ship in the great ocean in what the seamen call a *dead calm*. Though they have all their sails and every thing proper for sailing, yet they must wait for a breeze to fill their sails in order to their going forward again upon the mighty waters. Thus are the spiritual seamen to wait for the sovereign winds of the Holy Spirit.

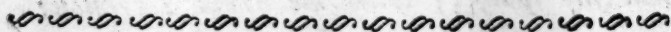
frankinsense, (viz) into covenant transactions, and seeth every precious thing. As a hand it is like *Goliab's* sword, which was taken from behind the *Ephod* which *David* speaks of, saying, Give me that, there is none like it, give it me. As a mouth it sometimes feeds in the delicious and flowery meads of *Sharon*, at other times, on the delectable mountains of union and communion with **JEHOVAH** in all his divine Persons, as sweet foretastes of the joys of heaven. It is a grace that preffeth through all the crowds of opposition and difficulty. It is like the keel of a well built ship, that cuts through the rolling surges of the swelling sea. It is grace that follows **JESUS** through honour and dishonour, through evil report as well as good. It cleaves to him as *Ruth* did to *Naomi*, and follows him fully like *Joshua* and *Caleb*, of whom it is said, that they had another spirit given them. Faith is a grace that lives in the

198 *Comfort for Dejected Souls ; or,*

fire, yea, and can glorify God in the furnace, likewise in the deep waters of tribulation. Faith carries all burthens to the LORD JESUS CHRIST, and takes up the appointed cross in the way to the Zion of eternal rest; but let it be observed, that it is the priviledge and incumbent duty of saints to be looking unto JESUS, for the powerful influence of his holy Spirit, that their faith may be going out and acting as mentioned in the preceeding, then will you know the sweetness of that portion, (*viz*) *They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth for ever ; and with melodious sweetness sing,—Behold, God is my salvation : I will trust, and not be afraid ; for the LORD JEHOVAH is my strength and my song, he also is become my salvation.* Then will you know the mystical sweetness of that precious invitation of your GLORIOUS BRIDEGROOM, *Come with me from Lebanon*

*non (my spouse,) with me from Lebanon:
look from the top of Amana, from the top
of Shanir and Hermon, from the lions dens,
from the mountains of the leapards.* By
which we are to understand the love,
wisdom and power of the LORD JESUS,
in raising up his spouse above all her
enemies, and that she might behold them
subjected under her feet. This is the
dignity that CHRIST brings his spouse
unto, (*viz*) to behold her GLORY and
SECURITY in him who has thus raised her
up to sit *in heavenly places* even while in
this militant state, and will ere long
raise her up to be with him in eternal
glory. Come then ye redeemed of JESUS,
and look unto the rock of your salvation,
and beg the sweet influence of his Spirit,
that you may be helped to say,

I sing with strains divine of dying love!
And wing my way to endless joys above
To see my JESUS and redeeming GOD,
Whose love has wash'd me in atoning blood.



C H A P. XI.

*As the Lily among Thorns, so is my Love
among the Daughters. Song. ii. 2.*

IN this sweet song, we have the LORD JESUS CHRIST drawing the beautiful features of his spouse from the transcendent glory of his own countenance, with this disparity. JESUS is a lily among the roses in the Sharon meads, the bride, a lily among the thorns in the valley of weeping and tribulation; Jesus the lily in glory, the spouse in the wilderness. It appears to me to be a glorious part of the lily meekness of the dear Redeemer to own his spouse in her thorny estate, and set her forth by his own beauty. *She is perfect through the comeliness that he puts upon her.* The spouse

spouse being fair or shining like the moon, is by the glorious rays of the Sun of Righteousness: hence we find the LORD calling to his church of old, *Arise shine, for thy light is come, and the glory of the Lord is risen upon thee.* That is, JESUS who is a light to his people, and the glory of his Father, has risen as a powerful and glorious Sun of Righteousness, on the called objects of his love.—Much might be said by way of parallel between the lily in the valley and the redeemed church, as to its tenderness, lowliness, beauty, purity, and fragrancy, but this would lead me into too copious a field, therefore shall principally consider the state of the spouse of CHRIST among thorns. By thorns I think we are to understand formal professors, as well as the whole ungodly world of bramble sinners. The glorious Bridegroom hath most tender love to his church, while tried and disquieted by the many fore
tribulations

tribulations of this world.—The disparity between a lily and a thorn are obvious. Thorns at best are but carnal professors who have put on *Samuel's mantle*, that is, the mask of religion, in order to serve some sinful or selfish ends. The lily is a real subject of the grace of GOD, and an offset from the LORD JESUS CHRIST. It is true that all CHRIST's children have a bramble nature, which bramble nature they will feel while in this wilderness world, and will look back with holy shame on their former state, when they were altogether in their bramble nature; but with gratitude adore discriminating grace and love, that has effected such a wonderful change. —It hath pleased the divine Lover in his wisdom, to plant his lily church in the midst of a thorny wicked world. It is the Saviour himself hath set it, and therefore watches over it according to his promise, *I the Lord do keep it, I will water*

water it every moment, lest any hurt it, I will keep it night and day. The lily church is often constrained to cry, *Woe is me that I sojourn in Meshech, and live in the black tents of Kedar.* The lilies of grace will meet with many thorny fower tempers, as well as sinful natures and contentious spirits. *Abigal*, that beautiful lily of grace, grew by the side of a thorny *Nahal*; and holy *David*, that sweet scented lily, by a taunting *Michel*.

—Thorns never scratch the church but as they are moved and waved by the wind of Divine Providence. This is the *Bride's* consolation, though bramble and crooked thorns may now and then rend her, yet they cannot hurt her root. *Though the spouse grow like a small lowly lily, yet is her roots like the cedars of Lebanon.* The spouses faith in union to the Bridegroom, remains inviolable. Nay, sometimes the pulling off her visible flowers makes her root the stronger.

O precious

O precious and truly blessed spouse! no enemy can think a malicious thought, but it is foreseen conducted, and often returned upon their own heads, by an invisible Power. Every ungodly man has a bramble in his heart, which is at enmity against CHRIST's church, and sometimes the thorns of that bramble hangs out of their mouths in bitter words. The children of the *bond woman* will persecute them that are born after the Spirit. The spouse of CHRIST hath been taught wisdom from the briars and thorns of the wilderness.

This precious song sets forth the church as one lily among many thorns. *My dove*, says CHRIST, *my undefiled is but one*. One to shew their unity, one root though many flowers. Saints delight in oneness of heart and mind. The spiritual *Jerusalem* is a city of beauty compact together, and at unity within herself. The lily, though encumbered
with

with thorns grows and thrives and flourishes though hedged round with thorns. It sends forth a gracious smell even in a barren soil in the midst of enemies.—

Joseph and *Moses* were two sweet lilies in the land of *Egypt*, a *Nebemiah* in *Susban*, and a *Joanna* in *Herod's* court appeared in their lily beauty and sweetness. The Bridegroom's lily church often receives protections from the thorns about them. God planted thorns as well as *lilies*. The *briars* and *brambles* sometimes twist and twine themselves into an harbor to defend the church. The multitudes of formalists in and about the lily church, the eternal *JEHOVAH* turns both to shadow and shelter, to shadow from the scorching sun of persecution, and to shelter from the wrath and malice of ungodly *brambles*. O ye redeemed and heaven-born souls, pray that you may be helped to resemble your heavenly pattern. Pride and imperiousness of spirit is contrary

trary to the humility of a lily ; stiffness and perverseness are unsuitable to the flexible temper of that lovely plant. Saints are called upon to pray that they may be mild and winning in their conversation, and that they may possess such candour of spirit as may silence the ignorance of foolish men, who oppose the good ways of God. Christian affability and courteousness, smells fragrantly of heavenly influence, and is truly amiable to all round about them.

A lily is a tractable plant, a thorn is of a churlish rough *Nabal-like* spirit. A lily will not nor cannot hurt a thorn. Saints are not rapacious, insolent, and revengful in their temper ; no, not to the sons of *Belial*. There is neither thorn nor brier in the lily nature of the spouse, therefore cannot act contrary to its nature or quality. Though thorns are often scratching and censuring saints, yet is the lily nature preserved unhurt as a
sweet

sweet flower of a beautiful aspect*. Every herb and flower in nature has its enemy which proveth injurious to them. So the lily church has her enemies but they cannot fasten upon her
so

* The pure lily nature in the heaven-born soul, is incapable of sinning; hence we find the apostle John saying, *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God.* -- The lily nature can never mutilate, neither can it ever incorporate with the bramble nature. The bramble nature often gives pain to the lily nature, but cannot injure or defile it. The new man is blest with a pure heart, agreeable to our LORD's words, *Blessed are the pure in heart for they shall see God.* The heart of flesh, CHRIST dwells in and rules and reigns there by the sceptre of his love. Our bramble nature cannot stagnate or impede the spiritual progress of our new man, neither obviate the motions of the Holy Ghost. Our divine Lover has said, *I will work and who shall hinder?* I cannot call those *ministers* mighty in the scriptures, neither deep in real experience, who speak of the grace of God becoming impure through the pollution of our nature, or of the decay of grace in true believers. In fact there is no such a thing as grace dying away in the called of JESUS, neither is it possible for our old *Esau* nature to be converted into that which is divine.

so as to marr her beauty.—Heaven-born souls, pray that you may be helped to take heed of the thorns within, more than of them without. Our bramble corruptions are to be watched against and opposed in the strength of the LORD JESUS CHRIST. *Canaanites* will be thorns in our sides till we come to heavenly *Canaan* above, but this is our consolation, (viz) CHRIST has prayed for us that our faith shall not fail, likewise has promised, that as our day is, so shall our strength be. O the piercing thorns of temptation that annoy the saints in this house of their pilgrimage! The lilies of grace intently mourn over their thorny nature. They cry unto God by mighty prayer against the fearful bramble of original lust, a bramble like the oaks in *Bashan* as large as the waste of the soul. Fiery trials, worldly cares, and dark dispensations, sharply exercise our faith and patience, but all will be for the best

best, and will make our lily nature shine more bright and glorious.

O ye subjects of grace, pray for the dews of heavenly grace to fall like orient pearls upon your quickened souls, to make you fruitful in the things of God. Dear spouse of JESUS, O be looking and praying for that glorious sabbath of rest, that *jubilee* of joy, when from all thy trials, sorrows and tears, thou shalt rest in the bosom of eternal love.—While the lily church is in this wilderness, CHRIST will appear for her in times of distress. He was with his Church in the wilderness in the days of old, he visited the lilies in the bramble bush, and conducted them and planted them in the land of *Canaan*, a type and emblem of the gospel church. Let it be observed as a real consolatory truth, that the bramble thorns never prick the sides of the church but what they touch the apple of the eye of God. Is the lily church parched with

P

the

210 *Comfort for Dejected Souls; or*

the sun? the heart of Jesus is affected with holy sympathy. Is it blasted with east winds? he comforts and relieves it by sweet western gales of his holy Spirit. Thorns never prick and vex the spouse but by his appointment and guidance; and when he hath performed his work upon *Mount Zion*, he will punish the enemies of his spouse. All the troubles of the *bride* both for time and measure, are guided by her wise and loving *Husband*, who hath charged the rolling waves of the great deep, *Hitherto shall ye come and no further.*—The LORD JESUS CHRIST is a wall of fire round about his *lilies* to cherish them, and a fire to consume the thorns. The Saviour owns and loves his Church in the midst of all her natural and sinful deformities, conflicts and weaknesses. He compassionates her in all her tribulations. *His left hand is under her head, and his right hand doth embrace her.* Nothing can alienate his heart from
her

her, for she is the object of his eternal approbation. It is true she has her spots but that doth not prevent the smiles of the LORD JESUS CHRIST. The moon has her spots, but the sun does not disdain to shine upon her; so the GLORIOUS LOVER is sweetly and beautifully set forth as the Sun of Righteousness arising upon his spouse with healing in his wings; and notwithstanding all her infirmities, weakneses and sinfulness, doth put his own glory and beauty upon her, and call her his love and fair one, in whom he will be glorified.

Reader, art thou one of CHRIST's *Lilies*? If thou art, O pray that thou mayest be humble under every trial and thorny affliction.—Consider that thou art one of CHRIST's lilies, though distressed by manifold thorns. Remember this, as a precious truth, that thou as far transcends the world as a pure unspotted lily outshines brambles and thorns upon a

craggy rock; or as a garden of *roses* outshines the gaudy *poppy*. O ye tried lilies of grace, your tribulations are but momentary, but your glory shall be eternal. Your beauty for the present may be smeared by your malignant enemies, but at the same time you are all glorious within. It is true that the comely features of the lily may apparently be spotted by a malicious tongue, but its aspect shall be clarified by the sweet hand of love.

O, be looking unto **JESUS**, in a way of fervent prayer, that your lily beauty, fragrancy and efficacy may be presented by the power and grace of your divine Lover, so that your redolent sweetness may flow out to all round about you, by amiableness of temper and spiritual conversation. O, that you who are *lilies* of the *valleys* may find (by precious experience) your *Beloved* who is the eternal lily on the throne above, coming down
 5 AU 64 into

into the gardens of your souls to feed
on the *spices* of his own imparted bles-
sings. And O, that you may be looking
to be gathered by the sweet hand of
love and transplanted in the kingdom of
inconceivable GLORY.



A P O L O G Y.

POSSIBLE, the preceding work may be animadverted upon by some unfriendly satirist, and exploded for want of exploration. However it is immaterial to me whatever may be said by those who are inimical to the great doctrines of grace. I hope as I stand in CHRIST, that I shall be preserved bomb-proof against every bombardment from those men whose hostile conduct is so apparent against the LORD JESUS CHRIST, and his kingdom.

The reasons why I have again appeared as an Author, is obvious in the following—in the year 1778, I put out a book under the appellation of *A Bed of sweet Flowers; or Jewels for Hephzibah**, which under the good hand of God, has been made useful to the souls of many of his dear children; therefore as it has
been

* This book is now out of print.

A P O L O G Y.

been the will of my LORD, to call me by his grace, and also to put me into the ministry, love to him, to truth and precious souls, constrains me to do all I can in the little sphere in which Divine Providence has placed me. Further, it hath appeared to me, and it doth still appear to be a *day of small things*, not only amongst professing churches, but even amongst the *Watchmen* on the walls of our *Jerusalem*. Doth it not appear to be the midnight state of the churches? doth not many of her watchmen give uncertain sounds with their trumpets? are not many of them unskilful in the word of righteousness? Some of our venerable *Herdsmen*, whose beards are grown through the anointing oyls of gospel grace, and have been smoothed out with the useful comb of providence, can answer the preceeding interrogations.

—Some

A P O L O G Y.

—Some *watchmen* have *zeal*, but not *according to knowledge*. Are there not many in our day, who are for what they call offers of salvation, or overtures of mercy, and tenders of grace? and are there not others, preaching up the sentiment of probation and procrastination? and telling their hearers, how dangerous it is to delay accepting the offers of salvation, and pressing the people on to make haste and get into the *ark* CHRIST before it be too late. Others again making faith and repentance the condition of a sinner's salvation.—Now as a servant of the LORD JESUS CHRIST, I view it to be my indispensable duty to bear witness against the preceeding *tenets* as being in every point of view unscriptural, therefore in point of faithfulness, I do aver that such teachers have

A P O L O G Y.

have not had their *censers* filled with fire from the heavenly *Altar*.

Further, it appears to me to be a day that calls for *lamentation* and *mourning*, respecting many *churches* who have so affectingly degenerated from the great DOCTRINES of the gospel, and primitive discipline. Many of their *shepherds* appear to be ashamed or afraid of mentioning the doctrine of ELECTION OR PRE-DESTINATION in their sermons. Those who take unto themselves the soft (yet unmeaning) appellation of being moderate *Calvinists*, will tell you, that the *doctrines* are implied in what they advance though not expressed. Would to God that such *watchmen*, for the future may become honest to their own conscience's faithful to the word of God and to the souls of their hearers.

Again,

A P O L O G Y.

Agan, I feel myself under the necessity to express my sorrow on account of the work of the HOLY GHOST in his soveraign operations, being so little attended to, in public ministrations. *Watchmen?* take the preceeding into solemn consideration, and never let it be said by any of your hearers after your *preaching or reading, we have not so much as heard whether there be any HOLY GHOST.*

Once more, it is an allowed truth that observation is a useful *preceptor*, more especially to them who live under the tutorage of the Holy Spirit.—As a lover of *Zion's solemn assemblies*, I have at times been grieved to hear youths, just fledged from the Schools of literature, and ornamented with the trappings of human science

A P O L O G Y.

science, stand up in *pulpits*, and cry out against the doctrine of eternal union and justification, ignorantly exploding what they do not understand, and not only so but their attempting to speak concerning the trials and afflictions of the saints of God, when at the same time it is obvious to a demonstration that they know nothing about the matter experimentally.

POOR THINGS, I pity them from my heart, and I really pity those *sheep* who have fed in good pastures under the sound and experimental ministrations of fathers in the ministry, who are now sitting to hear beardless *Youths*, whose feet are scarcely wet in the sanctuary waters. O that Churches were more wise in looking out for under *shepherds* to feed them with gospel wisdom and spiritual understanding. O may the Lord raise up more faithful ministers in his vineyard!

F I N I S.

BOOKS published by the AUTHOR.

1. Bed of sweet Flowers, or, Jewels for Hephzibah.

2. A Confession of Faith, with the Leadings of Providence to the Church of Christ, meeting in Red Cross-street.

3. The Lily gathered by the Hand of Love.

4. Innocence in eminent Lustre, and Malevolence confounded.

5. Memoirs of the Life of the Rev. Mr. Thomas Hog, at Kiltcarn, in Ross, who suffered much in the Protestant Cause.

6. Hymns, for the use of the Elect Family of Jesus,—with Notes—Doctrinal, Experimental, and Practical.



A

L I S T

OF THE

S U B S C R I B E R S,

A.

MR John Alcock, Goswell-street
Mr George Alcock, Goswell-street
Mrs Allchin, Little moor-fields
Mrs Angel, Green-walk Southwark
Mr Richard Arnett, Shoe-lane
Rev Mr Arnold, Walworth two copies
Mr Brazel Ashurst, three copies
Mr Aspry, Cheap-side Lace Merchant, six copies
Mr Walter Atkinson, little Love-lane

B.

Mr Mories Bailley, Deptford
Mrs Bailey, Fore-street
Mr Banfield, Bartholomew-clofe
Mr Thomas Barker, at the Academy, Green-walk,
Southwark
Mr William Batchelor Camomile-street

Q

A LIST of the SUBSCRIBERS.

Mrs Bradshaw, Bunhill-row
Mrs Bignall, Aldersgate-street two copies
Rev. Mr. Henry Blaine, TRING
Mrs Hannah Booth, Ludgate-hill
Mrs Bond, Bridgewater Buildings
Mrs Britain, Islington two copies
Mr John Brown, Mitchell-street
Mrs Buck, Fore-street two copies
Mr Thomas Buckney, Merchant Earl-street two
copies
Rev Mr William Burnham, Maiden-head six copies

C

Mr Cake, Louthbury two copies
Mr Cannon, Surry-street strand
Mrs Carter, Wood-street
Mrs Carter, Rosemary-lane
Mr Clack, Fore-street
Mr Henry Clarke, Master of the Mathematical
and commercial Academy at Salford near Man-
chester six copies
Mr William Crouch, Watling-street
Mr Cryfel, Bunhill-row
Mr Cook, Bread-street Cheap-side
Mrs Clark, at Mrs Aspry's Cheap-side
Mr Thomas Carr, Ludgate street two copies
Mr John Clark, North-hodstone
Mr William Collier, gravel-lane
Mr William Collier, Reading
Miss Castwood, Nortonfalgate
Miss Clayton, Brook-street
Mr Benjamin Clarke
Mr H. W. A. Clarke
Mr John Challis, Blackfryars

A LIST of the SUBSCRIBERS

Mr James Clarke, Merchant
Mr Richard Chapman, Reading
Mr Thomas Cooper, Goswell-street
John Cooper, M. D.
Mr Robert Collier, Reading
Carey Whoburn, M. D.
Rev Mr William Crawford six copies

D.

Mr Dawes, Hoxton Market-place
Mr Duglass, Coldbath-fields
Rev. Mr. Davies Reading, six copies.
Alexander Duncon, Esq; Sion-hill Harlow Essex
Rev Mr Dore, Cirencester
Richard Davis, M. D.
Mrs Darmore, Fenchurch-street
Miss Dunton, at Bedford, Bedfordshire
Mr James Dunton, Master of the Mathematical
Academy. Westminster four copies
Mr John Davidson, seedsman Tooley-street

E.

Mr John Everard, Primrose-street
Mr John Emmerton, Ironmonger-Row
Mr John Egerton, Noble-street
Mrs Elliot, Canterbury
Mrs Eynon, corner of castle-alley Royal-exchange

F.

Mrs Jane Friend, Southwark
Mr William Fassett, Ludgate-street

A LIST of the SUBSCRIBERS.

Mr Field, Wilderuess-row
Mr John Freeman, Deptford
Curtus Fleming, Esq; Mary-land point

G.

Right Honourable Lord George Gordon,
President of the Protestant Association.
Reverend Andrew Gifford, D, D. Librarian to
the British Museum
Mr Thomas Gill, Goswell-street
Mrs Ann Gill, Goswell-street
Mr Thomas Gant, Fleet-street
Mr Robert Gorge, Clerkenwell-green
Mr Goodgame, Barken Oxfordshire
Mrs Sarah Gould,
Mr Jonathan Griffiths, Westminster
Mr Alexander Guispron,
Mrs Grigery, Aldersgate-street
Mrs George, Ivey-lane
Mr A. Gulliford, Minories

H.

Reverend Mr. Rowland Hill A, M.
Mr John Hawkins, Buckingham-street
Mr Ebenezer Headtheringam, Compton-street
Mr William Hower, Ruduck-street
Mr Jonathan Hillery, Moorfields
Rev Mr Humphryes, Suffex
Mr Thomas Hunt, Reading
Rev Mr Hutchings, Greenwich
Mr Thomas Hargrave, Canhall-lane
Mr Charles Hocker, Writing-master at Saint
Savour's school

A LIST of the SUBSCRIBERS

Mr John Hawkins, Fenchurch-street
Mr George Hammond, White-chapel
Mrs Hatton, Oxford-street
Mr John Hutchings, Wilks-street
Mr Higings, Shoe-lane
Mr John Hoppe, two copies, St Paul's Ch. Yard
Miss Hillier, Pancrass-lane
Mrs Mary Harbert, Clerkenwell-green two copies
Miss Harbert, Ditto

J.

Mr Thomas Jackson, Merchant, Dockhead
Miss Jackson, Charles-street
Rev Mr Morgan Jones, Hammersmith
Mr Thomas Jones, Reading

K.

Mr King, Old-bailey
Rev Mr Knoot, Chatham
Mrs Martha Keen, Oxon, Two Copies
Mr Samuel Kettleby, Reading

L.

Rev Mr Lerwell, at Redgwill, six copies
Mrs Laymee, Ivey-lane
Mrs Lukeas, Beach-lane
Miss Livermore, Braintree
Mr Henry Lintott, Old-street two copies
Mr John Leach, Cow-cross
Mr Lyon, M. D. St. John's-square

A LIST of the SUBSCRIBERS.

M.

Mr Markwell, Holowaydown
Mr Robert Matingly, Reading
Mr John Mollard, Reading
Miss Merfilla, Budge-row
Mr Mathew Blackley, Hackney
Mr John Man Sheerness two copies
Mr Mackfarlin, Reading
Mr Munday, Reading
Rev. Mr Joseph Middleton, LEWES, in Suffex
Rev. Mr. John Mitchel, Hebrew professer
Rev Mr Mills, Woodenundehedge two copies
Mrs Mary Manners, Red-cross-street two copies
Mr John Mathews, one of the *Tutors* at the Rev
Mr Jones's Academy Hammermith six copies
Mrs Morgon, Spittlefields

N.

Thomas Naylor, Esq ;
Samuel Naylor, Esq ; Hammersmith six copies
— Newson M. D. Cheapside
Miss Naylor, Hammermith
Mr Northy Old-bethlehem, two copies
Mr Noaks, Charter-house square
Mr Noaks, Junior

P.

Mr John Potter little bush-lane
Rev Mr Parnel, Canterbury
Mr Prigg, Goswel-street
Rev Mr Purchis, Margate, two Copies
Mr Robert Purton, Cary-lane

A LIST of the SUBSCRIBERS.

Mr John Pool, Goswell-street
Mr Thomas Phylips City-road
Mr John Page, Canon-street
James Pilgrim, Esq; Budge-row two copies
Wake Parrot, M. D. Braintree

R.

Mr Ramsey, Garlick-hill
Mr John Rice Little-britain
Miss Rose, Tower-hill
Rev John Ryland, of Northampton A. M.
Mr Rose, Tower-hill two copies
Rev Mr Rowles, Greenwich-road
Mr James Rutherford, Canon-street

S.

Rev Mr Stamford, Hammer-smith
Mr Stevens, London-Wall
Mr Jonathan Such, Trotter-alley Bermonsey-street
two copies
Mr Thomas Seagrave, Southwark
Mr John Stone, Holborn
Joseph Simms, Esq; Kings road Chelsea ten copies
Joseph Simms, Esq; Junior, five copies.
Samuel Simms, Esq; five copies.
Rev Mr Scott, Horselydown Southwark
Rev Mr John Smith, Little-moorfields
Mrs Savage, Great St Helens
Mr Robert Smith, Newgate-street
Mr Sweet, Jewin-street
Rev Mr Scott, West-wickham
Mr Edward Sarjeant, Minorics

A LIST of the SUBSCRIBERS.

Mr Sample, Oulney
Mr Charles Scofield, Aldersgate-street
Mr Charles Sinclair, Grub-street
Mr William Slade,
——Small, Esq; Margate
Mr Charles Smith, Cheap-side
Mr William Snelling, Headington
Mr Richard Stacey, Reading
Mr Benjamin Staley, Bank-side, Southwark
Rev Mr Styles, Oakingham

T.

Mr Turvey, Upton Essex two copies
Rev Mr Townsend, two copies
Mr John Tolëman, two copies
Mr William Thomson, Parson-street
Mr Thomas Trotter, Artist

W.

Mr Watkins, Red-cross-street
Mrs Wild, New Broad-street
Miss Wood, Hammersmith
Miss Williams, Turnham-green
Mr Thomas Williams, Bankside
Frances Williams Esq; Charles-street, West-
minster
Mr Hugh Wallace, Cow-cross
Mr Benjamin Worthy, Old-street
Mr William Wadman.
Mr William Ward, Reading
Mr Robert Wateridge, Reading
Mr Archdale Wilkins, Barbican
Mr Samuel Williams, Reading
Miss Wolfe, Dartford, Kent

Intended for the Press.

BY THE DESIRE OF A NOBLE PERSON-
AGE, AND AN HONOURABLE CHURCH
OF CHRIST.

An Impartial Narrative of the Educa-
tion, CONVERSION, and Call to the work
of the MINISTRY of

W. A. C*****,

With the Leadings of PROVIDENCE to,
and in that important Work.

IN TWELVE LETTERS.

In which Letters the Doctrines of
DIVINE PROVIDENCE is set forth.

Several very Remarkable CONVER-
SIONS.

The Evangelical Doctrines of the Gos-
pel in SUPER, and UNDERFALL TRANS-
ACTIONS set forth, and vindicated.

MUNGREL CALVINISM confuted, and
free Grace Operations in the Conver-
sion and meetening all the ELECT for
ultimate Glory, defended.

5 AU 64

FRONTISPIECE EXPLAINED.

THE female figure represents the Church in Tribulation, resting on an *Anchor*.

The Anchor is an Emblem of the Christian's hope; which through faith is cast within the *vail*, both *sure and stedfast*.

The Rocks on each side, represent the many dangers the Church of Christ is exposed to in this rough and troubled Sea.—The building on the right, is an Emblem of the peaceful Haven of everlasting rest. The *Vessel* tacking about under full sail with a fine breeze with her Pennant and Ensign flying, represents the spouse of the heavenly Bridegroom sailing into the blissful Harbour of boundless consolation.

Reader, is thy Anchor dropt or cast downward, or upward within the *vail**! If thy ANCHOR-HOPE is cast within the *vail*, thou shalt outride every storm and tempest, for the strong cordage of UNION, ELECTION-LOVE, in which

* Man in his natural State, however wise in human science, or classical knowledge, however circumspect in all moral uprightness, grounds or casts Anchor without the *vail*; he naturally gravitates to his centre, which is eternal Death and awful misery.

FRONTIS-PIECE EXPLAINED.

which thy *Anchor* is cast, will draw thee on through the troubled *Ocean* of this sinful world; for altho' *sailing is dangerous*, yet if thy *Anchor* is surely cast, thou shalt ride safe, and sweetly sail at the same time, for thy keel of faith shall cut through every wave of tribulation: And THOU shalt come safe into the royal port of unbounded Joy, through the wisdom of thy eternal Lover.

Thro' waters deep, the Church shall cut her way;
With crowded sails, to reach the eternal Day,
Each boisterous wind shall help her safely on,
To reach her peaceful and eternal Home.

5 AU 64



